THE

Baptist Magazine.

APRIL, 1823.

A SERMON BY THE LATE DR. DAVIES, ON PREDESTINATION AND ELECTION.*

I AM called to address you on a very difficult and abstruse subject, concerning which very learned and very pious men have thought differently. I have therefore a right to expect that you will hear me with patience and candour. But I do not desire that you should receive any thing which I shall advance, if it should not appear to be founded on the evident testimony of divine revelation.

The passage I have chosen as the ground of the present discourse is,

EPHES. i. 11.

"Being predestinated according to the purpose of him, who worketh all things after the counsel of his own will."

THE doctrine of the divine decrees is among those deep things of God, of which our ideas must be very obscure and inadequate. *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?* I desire to receive the admonition which these words convey, and to proceed in the discussion of the subject with diffidence and humility; remembering, that secret things belong to the Lord our God, but to us, things that are revealed. It cannot be denied that the scriptures speak largely of the purposes and decrees of God;—it is therefore a natural inference that we are concerned in them, and ought to study to be acquainted with them, as far as such a knowledge will minister to our establishment and improvement in real piety. For in my apprehension, truth is important, and to be contended for, not merely or principally as an article of our creed, or part of the system of doctrines which we embrace, but on account of the influence it has on evangelical holiness, and spiritual consolation. This is the end the Lord proposes in the revelation of the truth; and the same we should aim at in the study of it. But never is it more likely to answer this purpose, than when it is proposed with great plainness and simplicity, agreeably to the representations made of it in the scriptures. Learning and ingenuity may serve to guard it against the attacks of error and to handle a variety of questions, which tend rather to amuse and entertain, than to edify the soul in real piety; but our peace and holiness, our establishment and consolation, must be derived from the truth itself, independent of the aids of logic and philosophy. I shall not, therefore, attempt a long detail of the sentiments which different

* For this article we are indebted to the Rev. Dr. Ryland.

persons or parties have entertained with regard to the subject before us, or of the controversies which have been agitated concerning it, but endeavour to lay before you the doctrine of scripture with the greatest plainness, and the clearest evidence I am able. Without any particular attention to the context, I apprehend that the text affords us these important observations.

Obser. I. All the dispensations and operations of God are conducted according to a plan laid down in his own purpose and decree—"who worketh all things after the counsel of his own will." With this general observation, and founded upon it, stands another of a more special nature; viz.

Obs. II. The purpose of God in a very peculiar manner embraces as its object the everlasting state of those that shall be saved. — "Being predestinated."

Respecting the first and general Observation, the following propositions will fully express my idea of it, and I trust will contain the idea conveyed to us by the sacred scriptures.

Prop. 1. The Lord has laid down in his eternal thoughts, the scheme and plan of all his works.

No prudent man will embark in any design which is great and important, without first of all digesting the scheme of it. He considers, in the first place, the *end* itself which he proposes; and then chooses the *means* which are best suited for its accomplishment: and in this consist principally the wisdom and prudence by which one man is distinguished from another. But how vast and momentous are the works of God, in creation, in providence, and redemption! That the design proposed in all his works might be infallibly effected, he digested the plan of the whole in his own eternal thoughts, and established it by his decree. Hence it is said, *Known unto God are all his works from the beginning of the world*, Acts xv. 18. His omniscient eye commanded a full view of every thing within the bounds of possibility; his wisdom decided what creatures should be called into existence, in what situations they should be respectively placed, and what events should take place from the birth of time to the dissolution of the world. The truth of this doctrine depends on the truth and certainty of a Providence. If Divine Providence concerns itself in the minutest as well as in the greatest events;—as the great God cannot form any new designs, what he acts must be the accomplishment of an eternal purpose. But when the blessed God is represented as concerting the plan of his works, we are not to imagine that it required the least degree of painful study; for to the infinite mind every object is at once present, nor can it feel the least degree of embarrassment or uncertainty.

2. The decree which regulates all the works of God, originates in his own sovereign good pleasure. *He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?* Dan. iv. 35. But what do we mean to assert, when we maintain, that the purpose of God is absolute and sovereign? Not that the blessed God acts capriciously, after the manner of human tyrants! Let not such a dishonourable thought be ever

entertained in our breasts! For in the deepest of God's counsels, and the obscurest of his dispensations, the measures of his government are conducted with the highest wisdom; and though we may be unable to account for the reasons of his conduct, yet are we to assure ourselves, that it is directed by infinite wisdom, and the highest reason. But by the sovereignty of his purpose we intend, that his determinations are guided by the free choice of his own will. It is true, there are enemies who attempt to prevent the execution of his designs, and to interrupt and disturb the plan of his operations; but they cannot affect his purposes, nor cause him to adopt one measure contrary to the choice of his own will. The enemies of God, even when guilty of the utmost opposition, are unintentionally accomplishing his purposes; as is most remarkably evident in the death of Christ. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain*, Acts ii. 23.

3. Though the designs and operations of God are so various and complex as to the objects of them, yet through the mutual connexion and dependence of every part, the whole tends to one end; so that the plan is but one, and the decree but one.

I am sensible that what has been advanced by some speculative divines respecting the *unity of the divine decree*, tends rather to perplex an abstruse subject, than to assist the judgment of the illiterate. Yet the *unity of the decree* is an important idea, and capable of illustration. We may conceive of a machine of a very complex nature, containing a great number of parts, moving in connexion and harmony to accomplish some valuable ends. But, though we cannot comprehend the structure and use of every part, when we see the motion and effect of the whole, we conclude that the inventor constructed it according to a single plan or idea of the whole. Now the designs of God are all directed to his own glory as the ultimate end. There are other subordinate ends; but this we must ever allow to be the first and chief. To accomplish this, an amazing number of agents are employed in heaven and on earth, and every part of the creation; the powers and operations of these agents are very various, and in some instances opposite the one to the other; yet the whole is so over-ruled by the great Sovereign of all, as to accomplish the end he proposed, and to issue in his own glory. Vast therefore as the plan is, in the mind of God it was conceived at once, and dwells there as one *simple idea*.

4. In the plan itself, as well as the execution of it, the wisdom and holiness and justice of God are eminently displayed.

We have asserted the absolute sovereignty of God in the formation of his decrees; yet this does in no degree obscure the lustre of any of his perfections. He is wise in counsel, as well as mighty in strength. Holy and reverend is his name, just and true are all his ways. As to the view of mortals, clouds and darkness surround his throne; yet justice and judgment are the habitation thereof; mercy and truth go before his face. We must, however, acknowledge, that in this particular, our faith must rest on the perfections of his nature, and the testimony of his word. For events may take place, the wisdom and

propriety of which we are not able to perceive, and which it may be difficult for us to reconcile with the attributes of his nature. But it is no way strange that the particular parts of a design so vast and comprehensive, should baffle the conceptions of such imperfect creatures. However, let us rest in this persuasion, that a God of infinite wisdom presides over the world; and that when the plan is completely executed, we shall admire the propriety and beauty of the whole.

5. The divine decrees are immutable and infallible.

Weak men are often obliged to alter the designs they have formed, and even to abandon them, from a want of ability to execute them. But it is not so with the blessed God. Why should he alter the decree he has once made? Can any thing new come to his knowledge, or with which he was not before acquainted? With sacred reverence I would speak it, there is not an idea in the divine mind now, which was not there from eternity. The plan which infinite Wisdom has once formed, can never be improved. And since Omnipotence is intrusted with the execution, it must certainly and infallibly be accomplished. Therefore he himself has said, *My counsel shall stand, and I will do all my pleasure.* Fallen men may join with apostate spirits in counteracting his designs; yet even this will conspire to the accomplishment of the universal plan.—Upon the whole, the Lord reigneth, let his people rejoice. Let us confess and adore the divine sovereignty; with submission let us bow to every dispensation; in pious resignation let us wait for the winding up of the vast design; and we shall finally see, that this gracious God has connected our everlasting happiness with the illustration of his own glory.

Obs. III. The purpose of God, in a very peculiar manner, embraces as its object the everlasting state of those that shall be saved.

This is the branch of our subject which requires our most particular attention. But should I attempt to handle it according to its importance, I should necessarily trespass too much on your time; I must therefore endeavour to lay before you a very compendious view of it.

I shall give you my view of the doctrine of election in this general definition of it.

Definition. By election I understand a gracious divine purpose, whereby, out of the free mercy and sovereign good pleasure of God, a definite number of the fallen race of man are predestinated to obtain grace here, and glory hereafter.

I wish you to observe that this is the light in which I undertake to vindicate the doctrine; and I will venture to assert, that this is not the light in which it has generally been opposed: another representation has been given of it, in order to render it absurd, and to expose it to ridicule. I would also observe, that the number of those who shall be finally and eventually saved, is not affected by this doctrine. For that a certain number and not all mankind shall be saved, is generally acknowledged; and that number, as well as the individuals belonging to it, is this moment, yea, was from all eternity, as well known to the blessed God, as it shall be when the everlasting fate of all has been determined in the day of judgment.

That those who are foreknown of God as heirs of blessedness shall certainly enjoy it, all will admit. The only question therefore is, Whether their salvation, as to the certainty of it, is to be ascribed to the determination of the free-will of man, or to the sovereign purpose and grace of God. The latter I have asserted, and hope by scriptural arguments to establish; and in order to this I shall attempt to illustrate and confirm the several ideas included in the Definition.

1. Election is a divine purpose or decree. This scarcely needs confirmation. See Rom. ix. 11; *That the purpose of God according to election, might stand.* I might collect other proofs; but it is needless, as I am not sensible that the proposition has ever been disputed. But whilst in words it is allowed, the force of it is evaded, by insinuating, "that it means no more, than that God has determined that the godly shall be saved." According to this, the purpose of election will mean no more, than "that God has delineated in the scriptures the character of those who shall be saved, and decreed that as many as answer that character shall obtain salvation." But this will be sufficiently refuted, if in the sequel I am able to show, that the acquiring of the christian character is the result and effect of election.

2. Men as fallen into sin and misery are the objects of election. Some have very loudly asserted, that the decree which determines the everlasting state of men, viewed them merely as creatures, and not reduced by the fall into a state of sin and misery. Nay, one author has very particularly asserted this, with respect to the non-elect. The sentiment he maintains, if not his very words, is to this effect: "If God when he resolved to pass them by, had viewed them as sinners, and not merely as creatures, the decree would have been an act of justice, and not of sovereignty." I mention this merely, that it might be understood, that it is not in this light I maintain the doctrine. That in the choice of his people God considered them as in a state of sin and misery, is sufficiently evident from this consideration, that it is referred to his grace. See Rom. xi. 5; *There is a remnant according to the election of grace.* Now every candid person must allow, that in the style of the New Testament, the term *grace* includes all that is implied in *mercy*, though it expresses more than mere mercy. Besides, the objects of election are called the vessels of mercy. And the very text, which of all others most strongly asserts the sovereignty of God's purpose, ascribes it to his mercy. *So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy*, Rom. ix. 16. God made man upright, and crowned him with honour, by investing him with his own image; but man fell from this state, and involved his whole race in guilt and misery. In this deplorable condition God saw us lying helpless and hopeless. When he saw, he *pitied;* in infinite compassion he resolved, that all should not perish, but that a divine relief should be provided.

3. Election is not merely the appointment of families and nations to enjoy the means of salvation, but of certain individuals to enjoy actual salvation.

A very celebrated author, who has written in opposition to this doctrine, has asserted, "that the

distinguishing titles by which christians are denominated in the New Testament, such as elect, called, justified, adopted, and sanctified, are to be explained by the manner in which similar titles are applied, in the Old Testament, to the body of the Jewish church and nation; and that this is the true key which will enable us to enter into the meaning of the apostolical writings, and especially the epistles of Paul." The apostle Peter expresses the privileges of christians in this very striking language; *Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.*—But the Lord uses very similar language respecting the Jewish nation; *If ye will obey my voice, &c. then ye shall be a peculiar treasure unto me, above all people: and ye shall be a kingdom of priests, and a holy nation.* Compare 1 Pet. ii. 9, with Exod. xix. 5, 6. Hence it is inferred, that these titles belong to christian professors at large, or the visible church; and that they express not their certain salvation, but the enjoyment of those means and privileges, the wise improvement of which will terminate in salvation. This interpretation is supposed in this respect to be more reasonable, since it cannot be thought that those christian societies did not contain some unsound professors, or hypocrites. But however plausible this sentiment may appear, the scriptures will sufficiently establish the contrary doctrine, as asserted in the proposition before us. I would first refer you to the words of Christ himself; *Many are called, but few are chosen*, Matt. xxii. 14. Now if election intended no more than the enjoyment of the means of salvation, the called and the chosen would have been the same persons, and no distinction could have been made betwixt them. The words of the apostle Paul are parallel, *The election hath obtained it, and the rest were blinded*, Rom. xi. 7. The apostle, after treating largely of the great blessing of justification, observes, that *the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness*, Rom. ix. 30, 31. But after indulging his grief over the infidelity of the Jews, he comforts himself that they were not all in that melancholy case. *What then?* That is, The whole body of the Jewish nation did not obtain justification by faith: but *the election hath obtained it, and the rest were blinded.* I therefore appeal to every one, whether the apostle does not refer the distinction which took place betwixt the believing and the unbelieving Jews, to the election of grace as the cause of it. The consequence is therefore most evident, that the election which caused this difference must be personal. For since the outward means of salvation were brought indiscriminately to them all, election cannot be considered as the reason of the difference, without allowing it to be personal.

But this will receive a farther confirmation, when it is added, that the ultimate end and object of election is eternal salvation. This follows evidently from that remarkable text, *Whom he predestinated, &c. them he also glorified*, Rom. viii. 30; where these distinguishing privileges are placed in such a connexion, as shows the final glorification of

the saints to be the grand object of the divine purpose. See 1 Thess. v. 9; *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.* Also 2 Thess. ii. 13; *We are bound to give thanks always to God for you, brethren beloved of the Lord; because God hath from the beginning chosen you to salvation, &c.* This being the object of the divine decree, we must either acknowledge that election is personal, or that the purpose of God may be defeated and fail of its accomplishment. I therefore conclude that election is the choice of a certain number to salvation.

But there have been some who have acknowledged this, yet have asserted, that the decree is founded on the foresight of faith, repentance, and good works. In opposition to this I add,

4. That the decree of election is absolute and unconditional, not founded on the foresight of any worthiness in the objects of it, but arising from the sovereign good pleasure of God.

This will stand on the decided testimony of one passage, if there were no other. *There is a remnant according to the election of grace; and if by grace, then is it no more of works; otherwise grace is no more grace. But if it be if works, then is it no more grace; otherwise work is no more work,* Rom. xi. 5, 6. But when we assert that the decree of election is absolute and unconditional, let not our meaning be misrepresented or misunderstood. It is far from my intention, as I am persuaded it is from yours, to maintain, that election supersedes the necessity of faith, repentance, a new heart, and holiness of life. We firmly believe, that without faith it is impossible to please God; that all impenitent sinners must perish; that except a man be born again he cannot see the kingdom of God; and that without holiness no man shall see the Lord. But we maintain, that the purpose of God does not rest on the foresight of these qualities; and that they arise from the decree as their original spring and cause. This will appear evident from the following testimonies. Eph. i. 4; *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.* In which words we are evidently taught, that God chose his people, not because he foresaw they would be holy, but with a design to make them holy. They are also *predestinated* by him *to be conformed to the image of his Son;* which intimates that his design concerning them is, to render them like Christ in holiness in this life, that they may be like him in glory hereafter. And the execution of the decree is represented in this manner by Peter, 1 Epistle i. 2; *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.* Which is equal to saying the divine purpose is carried into effect, by the sanctifying operations of the Holy Spirit. Consequently the proposition is confirmed by every passage of scripture which ascribes the beginning and progress of religion to the grace of God. For to assert that by a gracious influence the saints are prepared for glory, is in effect the same as to say that they were eternally ordained to it. But it may be objected, that in the passage last quoted, as well as in

another place, election is connected with the *foreknowledge of God*. To this I would answer, Since not the *pious qualities*, but rather the *persons* of the elect are said to be *foreknown*, it must be very unreasonable to oppose this to the clear evidence produced on the other side; and in the very places where the word occurs, every religious endowment is ascribed to a divine agency. From what has been now advanced, it is most evident that holiness is as much the end of election as eternal happiness and therefore there is no room to plead, that the doctrine is unfavourable to the interests of real piety.

5. The decree of election is immutable, certain, and infallible. That is, it renders the salvation of its objects not merely *possible* or *probable*, but *certain* and *infallible*. This necessarily follows from the *nature of a divine purpose*. For if the blessed God has once resolved to advance any of our race to glory, what can cause him to alter his resolution? He perfectly foreknew every thing in their character and circumstances, so that nothing unforeseen could intervene to prevent the accomplishment of his purpose. Nay, such a change is totally inconsistent with the very nature of God. The eternity or duration of God does not admit of a succession; and therefore there can be no succession in his purposes. What he once resolves to do, he never departs from. Therefore, if election intends the appointment of some to obtain life and glory, it must remain immutable, and will certainly be carried into effect. This I would confirm with our Lord's words, John x. 28, 29; *I give unto them eternal life, and they shall never perish*, &c.

I beg your patience while I state, in a very brief manner, a general argument, which at once concludes for the whole of the doctrine for which I have been pleading.

1. It is the plain doctrine of scripture, that the whole human race are involved in such depths of sin and misery, as to have no ability in any degree to restore and save themselves.

2. When any are recovered from this deplorable situation, and brought to a state of salvation, the happy change is ascribed to God as its author, and is produced by the operation of his Spirit.

3. God will not abandon his own works of grace; but where he has begun the good work, he will perform it unto the day of Christ.

4. This therefore must have been his purpose and design from eternity; since it would be a denial of his perfection to suppose, that any new designs can enter into his mind, which were not adopted by him from eternity. On the whole, the question is, Is man his own saviour, so that his final happiness should depend on his own resolutions and exertions; or receives he the blessing entirely as the gift of God through Christ, and as the effect of the operation of his grace? The former is not free from impiety; but if we admit the latter, then we must receive the doctrine for which I have pleaded.

There are several important questions connected with this doctrine, the clear statement and solution of which would throw much light on it, as well as vindicate it from objections; but having exercised your patience sufficiently already, I can take no notice of them. I must therefore

proceed to a brief Improvement of the subject: and I conceive that there are two very important purposes, which the real belief of this truth is suited to answer.

1. To mortify the pride of man, and lay the sinner prostrate in the dust before the Lord.

Dost thou believe that thou art a child of God, and dost thou entertain a hope of eternal blessedness? Then I would ask, Who hath made thee to differ? and what hast thou that thou hast not received? What will it avail us to hold in theory the soundest doctrine, if our hearts are under the reign of pride? I am bold to declare, that the humble and contrite heart, which mourns before God, and adores the sovereignty of his grace, is of greater value than all the orthodoxy we can boast. Here I might easily show, that no doctrine can so strongly enforce a compassionate and forbearing, a meek and candid spirit, as that which we have been considering. We owe all to sovereign goodness; let us therefore cultivate benevolence and kindness.

2. To support and encourage the people of God under all their burdens and discouragements. If this doctrine be true, then the *eternal God is your refuge, and underneath are the everlasting arms. Who shall separate from the love of Christ? Trust therefore in the Lord for ever.*

3. Let us hold and profess this grand truth soberly, consistently, scripturally.

This we shall do, if we hold the connexion of the means with the end. And this will excite us to pursue holiness as the way to glory. *Ye are my witnesses, saith the Lord.* The honour of the truth depends much on our spirit and our conduct. May we be enabled to show, that the doctrines of grace are according to godliness, and productive of holiness.

Letter written by the Rev. Robert Robinson, and read at an Association held at Hemel Hempstead, May 14, 15, 1776.

HONOURED BRETHREN,

We cheerfully embrace this opportunity of publicly addressing you, and of expressing in this manner our approbation of the grand principle of all trust in your societies, the *responsibility* of officers to those who appoint them. In obedience to your own free nomination we have attended this Association, and agreeably to your direction we send you this account of it. It appears by the several letters sent from the churches in this connexion, and by the accounts given by the ministers and messengers present at this Association, that the churches on the whole are in a prosperous state. All the congregations are supplied with ministers; the ministers are zealously employed in the duties of their office; the people respect and attend the public ordinances; and although there are some just causes of humiliation and complaint, yet there are far more causes of gratitude and praise. In order to preserve your present prosperity, and to promote your future edification, permit me to remind you of the importance of the principles, the practices, and even the peculiarities of your churches, and to recommend each to your particular attention.

Religious PRINCIPLE is of the utmost importance to our

churches: the very being of them depends on it. For, as they are not supported by the state for any temporal purposes, they cannot long subsist without it; or, if they do subsist awhile, they are unanimated carcasses; they have *a name that they live and are dead.*

God is an infinite Spirit, an object of contemplation, but not of vision. His excellence visible in all the works of nature, and in all the ways of Providence,—and just and proper *notions* of his perfections including the virtues that are necessarily connected with the revelation of those perfections to us,—from that system of natural religion, which St. Paul calls *the truth of God*, and which, for its utility as far as it goes, should be inculcated among christians.—Christianity elucidates and confirms the truth of natural religion, and it also reveals other facts, which the highest human penetration could never have discovered. Of this kind are the introduction, the extent, and the penalty of moral evil; the plan of redemption; the person of the Redeemer; and the present and future state and felicity of the redeemed. Christianity collects the divine glories into a point in the person and offices of Christ, displaying a brightness so striking as to fix and affect every beholder, and at the same time cooling and softening the object, so as to render it at once the most magnificent and the most condescending, the most formidable and the most amiable object in all the compass of contemplative thought. Here God appears supremely terrible to sin, and supremely good to the sinner. In punishing our substitute, he sits the inflexible Judge, surrounded with all the terrible pomp of omnipotence; and in pardoning the principals, he displays a love beyond the softest compassion of the tenderest heart. The knowledge and belief of these articles produce in the heart a disposition to universal holiness, which expresses itself in a pious conformity to natural obligations, and to the positive institutes of religion; in a benevolent discharge of every social duty to our fellow-creatures; and in a regular veneration for ourselves. The good man views his high and *holy calling*, and rises superior to the slavery of sin. Every idea that operates in this matter is a *religious principle*, and miserable is the state of those who are destitute of it. An unprincipled mind is an easy prey to every vice. Some individuals, void of the knowledge of the *miserable moral state of man*, are full of pride and presumption; others, destitute of faith in the *atonement*, are involved in distress and despair; while others are rioting in the excesses of this life, and violating every divine command, to gratify their senses and their passions, through their fatal ignorance of a *blessed immortality*. If whole societies retain the ceremonies of religion, after they have lost their faith and knowledge, they resemble a dead carcase placed in a living attitude, and wrapped in a gaudy shroud. If, therefore, brethren, you value your own happiness, or that of your children, and families, and friends, and above all, that of the church to which you belong, you must inculcate *religious principle;* you must point to the *Teacher sent from God*, and say to those around you, "This is God's beloved Son, hear him."

This leads us to the second article, the importance of the PRACTICES of your churches. Beside

the general practice of every moral virtue, and of every christian grace, you will, we dare say, pay a particular attention to those practices which have a tendency to instil the principles of religion.—*Make conscience of a regular attendance on public worship*, as often as the church meets for this purpose.—Attend diligently, with your families, to the word preached by your pastors: it is the power of God to salvation. Be present in your places before the worship begins; avoid dissipation and indolence while it continues; stay till the service is over; then meditate on it in retirement; turn it into prayer, or converse with one another on what you have heard. The last part of divine service is a fine expressive significant part of it. The minister, who is the *ambassador of Christ*, spreads holy hands over you, and prays on your part that *the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost*, may be, and declares on God's part that parental regard is with you all, to which you cannot but say Amen.—Public worship among you receives no solemnity from architecture, instrumental music, history, or painting; yet it has a peculiar solemnity when it is performed with *reverence* and *godly fear*. John the Baptist was a plain homely man; but Herod *feared him*, knowing that he was a just man and a holy.—*Keep up family religion*, — the reading of the holy scriptures, singing, and prayer, or the last at least. A little forecast will gain you time for this twice a day, and study to make it short and agreeable, that it may not disgust, but edify your families. — *Catechize your children and servants*; either by requiring them to repeat by heart four or five questions and answers in a printed catechism to you once a week, and by familiarly explaining them to them; or by requiring them to repeat to you by heart one verse of scripture every day, from which you may derive familiar questions, and lead them by this means into a habit of thinking, reflecting, and reasoning, on the great truths of religion. How happy will you be to see the good seed *bring forth in one child thirty*, in another sixty, in another a hundred fold! How happy, in your dying moments, to be able to say to a pious son, *I go the way of all the earth; but thou art a wise man, and knowest what thou oughtest to do!* You should pay the greatest attention to this branch of family religion, in order to wipe off that foul scandal which some zealots have cast on us for not sprinkling our infants, as if we were careless about their salvation. because we omit a superstitious custom. — *Maintain private social meetings*, for singing, prayer, and christian conference; habituate yourselves to *weep with them that weep, to rejoice with them that rejoice, to bear one another's burdens, and to promote one another's temporal interest*. Deal with one another; employ one another; intermarry together; give one another advice and assistance; consider your whole species as your brethren; but regard your own community as your family.—Finally. Be *patient, prudent*, and *tender* to *one another's infirmities*. Conceal them from the world; let the too common practice of whispering them among yourselves sink into disuse; pity and pray for the weak; *exhort them* by the *mildness* and *gentle-*

ness of Christ to take heed to their ways, but by no means exasperate them. Time and patience have done wonders in recovering backsliders, while contrary dispositions, productive of violent measures, have been attended with scandalous effects. Pay particular attention in the choice of your officers to men of a soft healing spirit; they are an unspeakable blessing to a christian church: and of them learn to exercise that *meekness* of *wisdom* which an apostle recommends.

Lastly, Brethren, allow us to recommend to you an attention to the PECULIARITIES of your churches. You hold some truths which moral philosophers profess; some which the Greek church and the church of Rome hold; some which other Protestant churches maintain; and others which are peculiar to yourselves. Do not neglect to inculcate those truths which others hold; if *many* teachers do *virtuously*, labour to excel them all. But particularly enforce truths that are peculiar to your societies, and for the sake of which you have separated from your brethren. Support the right of private judgment and liberty of conscience, in opposition to all human authority, in matters of religion. Acknowledge Christ alone as the Head of the church, and maintain the sufficiency of the holy scriptures as the rule of faith. These general truths include the frame and constitution of your churches, the number and character of your officers, the mode of divine worship, the positive institutions of religion, the terms of admission to the ministry and church-membership, the free choice of your ministers, and the nature of your discipline. With the knowledge of these truths Providence hath entrusted you; may it be your holy ambition to say, when you give up your accounts, "*Lord, thou deliveredst unto us five talents; behold we have gained beside them five talents more.*"

The principles that distinguish our churches are but little known to the bulk of our countrymen. Some look at them without examination; others view them through false mediums; and, which is worse than all, many who act upon them, do but half understand them, and cannot at all defend them. The Lord make you *spiritual men*, judging all things, and able to give a *reason* for the *hope that is in you*. There is nothing in your principles destructive of the peace of civil society; nothing hostile to government. We have no dissertation in scripture on the best form of government, whether it be monarchical or republican; we hold nothing injurious to any religious association; we distinguish between the *constitution* of a church and the members who compose it, and venerate the last for acting up to the best of their knowledge, while we reprobate the first as unscriptural in its frame, unsociable and violent in its temper, and unfriendly to the growth of religious knowledge, primitive morality, a chaste faith, and universal love. If others, after all we have said, will not make these distinctions, we have only to say, *He that is unjust, let him be unjust still*. Be you diligent, brethren, to impart clear notions of these articles to your children; and not only labour to make them christians, but strive also to form them wise, conscientious, and peaceable Dissenters; ornaments to our churches, and com-

forts to yourselves. Be not unmindful, brethren, of the support of your societies. Your pastors ask no emoluments; your churches have none to bestow. Conscience makes us your ministers; and it is to your credit, as well as to your comfort, to enable us to *provide things honest in the sight of all men.* Your voluntary tithes are our support; and your free contributions the support of your places of worship, and the relief of your poor. To enable you to discharge these duties, you must avoid the fashionable vices, and the expensive luxuries of the times; you must try to excel in your several professions; you must be industrious in getting, and frugal in using, the blessings of Providence; you must commend yourselves to your fellow-citizens by ingenuity, integrity, punctuality, humanity, affability, sympathy, hospitality —in a word, by uniting in your own persons, the decency of the man with the dignity of the christian. Virtue will not fail of its reward in your churches. You may perhaps gain nothing of this world by the practice of it; but you will acquire that affection and esteem of your brethren, and that reputation in the house of God, which you will value beyond all riches; and you may even contemplate that most transporting of all periods, in which the Arbiter of all will say, in the hearing of all, "*Well done, good and faithful servants, enter ye into the joy of your Lord.*"

And now, brethren, we *commend you to God*, and *to the word of his grace.* We bear you on our heart before the Lord, and you will, we doubt not, *pray for us.* The Lord make every one who comes into your societies like Rachel and like Leah; may each build the house of Israel, do *worthily* in his country, and be *famous* in his church. May each be a habitation of God, through the Spirit; and, as the house of Obed-edom was blessed for the ark's sake, so may the church be blessed for their sake!

ROBERT ROBINSON.

The COMMON *and the* SPECIAL *Influence of the Holy Spirit.*

The distinction important.

REAL distinction on every subject is so.—This distinction is of frequent recurrence in the sacred writings.—It assists in explaining many affecting occurrences connected with a profession of religion.—It is, in short, of great *practical* utility.

The distinction stated.

By the *common* influence of the Spirit of God is intended, whatever may be ascribed to that divine Agent in those persons who nevertheless are *not* "saved in the Lord with an everlasting salvation."—By his *special* influence is meant, his effectual operations in those who believe with the heart unto righteousness—"endure to the end"—and inherit life eternal.

The distinction illustrated.

COMMON.	SPECIAL.
"My Spirit shall not always strive with man." Gen. vi. 3.	"Thy people shall be willing in the day of thy power." Psalm cx. 3.

COMMON.	SPECIAL.
"He that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for awhile;—by and by he is offended." Matt. xiii. 20, 21.	"Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. i. 5.
"Ye do always resist the Holy Ghost: as your fathers did so do ye." Acts vii. 51.	"The word of God which effectually worketh also in you that believe." 1 Thess. ii. 13.
"Many of his disciples went back, and walked no more with him." John vi. 66.	"I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40.
"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. xii. 2.	"The gifts and calling of God are without repentance." Rom. xi. 29.
"Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." 1 Tim. i. 19.	"Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Philip. i. 6.
"Who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." Heb. x. 29.	"But, beloved, we are persuaded better things of you, and things that accompany salvation." Heb. vi. 9.
"Them who draw back unto perdition." Heb. x. 39.	"Them that believe to the saving of the soul." Heb. x. 39.
"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. ii. 21.	"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. xxxi. 33.

The distinction improved.

Such a consideration of divine influence strongly suggests the necessity of personal examination. Taking too much for granted is a fruitful source of error on a variety of subjects: and, in the great affairs of personal religion, mistake is serious. The inquiry, therefore, should be commenced with devotion, and conducted with faithfulness: carefully omitting whatever might be claimed by an unrenewed mind, and allowing that only to stand, as evidence of unfeigned faith, which must be referred to a gracious change of heart, by the effectual working of the Holy Ghost; as,—poverty of spirit—

purity in heart—hungering and thirsting after righteousness—and "charity," which "suffereth long and is kind."

Nor can it be inferred, that in those instances (and which, perhaps, are more numerous than is generally imagined,) where only the *common* influence of the Spirit of God has been experienced, no real or important advantage has been derived. Let no one think either preservation or reformation from gross vices of trivial consequence. If he that stole, steal no more; if he that was intemperate become sober; if he that was impure be now chaste; and if he that was slothful be now usefully and diligently occupied;—must not he, and all connected with him, derive considerable benefit from such a conversion? And, as the judgment of the great day will proceed on principles of infinite rectitude, is it too much to suppose, that a distinction will then be made between the comparatively moral and the presumptuously wicked? For it is not *knowing* the way of righteousness, but *turning* from the holy commandment, which will be an aggravation of final condemnation.

But, with what holy earnestness should caution be administered, lest any rest in the *form* and continue destitute of the *power* of godliness! Especially should those young persons be affectionately admonished, in whom a pious education, uniting with a naturally amiable disposition, may have produced a concurrence in evangelical sentiments, and such a conformity to religious observances as may have procured for them admission into the christian church; who may, notwithstanding, be unacquainted with that spiritual renovation, without which, the Saviour declared, none can enter into the kingdom of heaven.

And, on the other hand, how solemnly should they be warned who cast off fear, and restrain prayer before God! Who hold the truth in unrighteousness, or turn the grace of God into lasciviousness! Who, from having been the avowed friends and zealous advocates of divine truth, become its insidious opponents and bitter calumniators! Let such persons be reminded, that "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ." In what exalted strains of devout gratitude, then, should such persons acknowledge their immense obligation to him who "hath not appointed them to wrath, but to obtain salvation by our Lord Jesus Christ;" and, whenever it is asked, "Who maketh thee to differ from another, and what hast thou which thou hast not received?" with what adoring humility and thankfulness must they reply, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake!"

The Curate of Hackney.

SIR—The curate of Hackney, in his late furious attack upon the British and Foreign Bible Society, has adverted (p. 217) to a certain "New England Company, founded during the usurpation," which he describes as "assimilated in its processes" to the missionary institutions of the present day, but as having "sunk into insignificance," and "not left a wreck behind," while, at the same time, it is said to possess "a largely accumulated fund which it is not able to appropriate." I shall certainly not attempt to reconcile the apparent discrepancy of this singular statement, but my object is to inquire whether any of your correspondents can furnish an *authentic* account of the history and present state of the society referred to? The insertion of this query will probably oblige others, besides

Yours respectfully,
LECTOR.

PEDANTRY EXPOSED.

THE following is an exact copy of the title-page to a large folio on *Matthew*, containing more than nine hundred pages.

{Theologicall Questions
Dogmaticall Observations
And Evangelicall Essays
upon
the Gospel of Jesus Christ according to St. Matthew.*
Wherein
About two thousand six hundred and fifty necessary and profitable questions are discussed; and five hundred and eighty speciall points of doctrine noted; and five hundred and fifty errors confuted, or objections answered: together with divers arguments, whereby divers truths and true tenents are confirmed.
By RICHARD WARD,
sometime Student in the famous Universities
Of {Cambridge / St. Andrews} in {England / Scotland} and
Master of Arts of both the kingdoms; and now a preacher in the famous city of London.
1640.

* *Mark* was ready too; but the writer tells his readers in the "Epilogue," that he should not send *him*, till he saw how they treated *Matthew*.

A ridiculous Metaphor, used by Balthasar Gratian.

"THOUGHTS flow from the extensive coasts of Memory, embark on the sea of the Imagination, arrive at the port of Genius, and are registered at the custom-house of the Understanding."

THE WELSH CLERGYMAN.

IN the year 1782 were published the banns of marriage between a young man, and the daughter of a Baptist, who had not received baptism, nor the name of baptism, in Langoedmôr near Cardigan. When the marriage-day arrived, and a number of the friends of the young couple had accompanied them to church, Mr. Jones the curate, agreeably to what had been before reported of his intention, said, that he could by no means marry them, unless the bride would first submit to baptism, and, for the time, he adhered to his word; but to the great honour of her name and memory, the young woman refused to sell her religious principles; the company returned disappointed, the dinner was eaten, and all retired to their homes. But the late Rev. W. Williams, a Baptist mi-

nister in Cardigan, and who was also one of His Majesty's Justices of the Peace, wrote a letter of complaint to the Bishop of St. David's, and received an answer by the first opportunity; and as we have a correct copy of the bishop's letter now before us, we present the reader with some of the more important extracts.

Abergwili, Oct. 8, 1782.

Sir,—I received a letter from you of the 13th ult. Mr. Jones, the curate of Langoedmôr, had called upon me a few days before, when he gave me an account of the matter complained of in your letter. I was extremely sorry to find that Mr. Jones had been guilty of such a mistake; and I soon convinced him that he had acted very improperly; and lest he should again fall into such an error, I wrote him a letter on the subject, immediately after the receipt of yours. It has been intimated to me that something of the kind happened in this bishoprick about twenty years ago, and that there are still some young priests in Dyfed and Cheredegion, who hesitate about the lawfulness of marrying persons unbaptized. The week before last I wrote to some of the senior priests in these counties, requiring them to inform their younger brethren, that when persons apply for marriage, *the minister is to make no inquiry about the religious sentiments of the parties;* and if there be no obstacle arising from relation or consanguinity, and all things required in the act of the 26th of the late king, be fulfilled, he is to go forward to administer the marriage; and if he refuse to do so, under these circumstances, he will subject himself to the utmost rigour of the law.

"I shall always be ready to take due notice of every complaint like this, that you, or any other Protestant Dissenter, may find it necessary to bring before me; and I hope, from the care I have taken on this occasion, no cause will be given you to complain in future.

"I entreat you to convey my respectful compliments to the gentlemen who met on this occasion, and be pleased to accept the same yourself, from, Sir,

Your most obedient humble servant,

JOHN ST. DAVID'S."

It is scarcely necessary to add, that Mr. Jones married the young couple without saying any thing more about baptizing the female.

Seven Gomer, Oct. 1822.

Obituary and Recent Deaths.

MR. RICHARD BRAND

Was born at Great Hale, about six miles S. E. of Sleaford, nearly in the centre of the county of Lincoln, Dec. 13, 1747. His father, Mr. Edward Brand, was a pious and respectable tradesman, who by his profession brought up a considerable family, most of whom were subjects of genuine piety: he removed from Great Hale to Kirkby Laythorp, where he died.

His only son Richard, in his younger years was much addicted to the pursuits of what the world call mirth, pleasure, and innocent amusements; but during his residence at Kirkby Laythorp he became acquainted with a serious

young friend,* to whose conversation and example he attributed his first serious impressions of his lost state and condition by nature, which terminated in his repairing to the cross of Christ for salvation.

About this time the pious lady of the late Lord Robert Manners of Bloxham introduced the ministry of the gospel into that neighbourhood in the establishment, and settled one of the six young students who were expelled from the University of Oxford for reading, praying, and expounding the scriptures, (the Rev. Benjamin Kay,) as the officiating minister of Bloxham and Digby; and hither, at the distance of about five miles, he and his friend travelled together to hear the precious sound of salvation, which is the only salutary balm for a sin-wounded and sin-burdened conscience. About 1767 he removed to Sleaford, and, shortly after, to Boston; but Providence opening a door for his removal and final settlement at Swineshead, he removed thither, where he spent the remainder of his life.

Whilst at Boston, and after his removal to Swineshead, he became a hearer of the Rev. William Watts, pastor of the Particular Baptist Church at Donnington and Boston, where he preached every alternate Sabbath; after whose death, in about 1768, the Rev. Wm. Coates accepted of the pastoral office. In 1769 our friend, being convinced of the propriety of believers' baptism, and desirous to become a decided follower of Christ, offered himself as a candidate, and was baptized; and from that time he continued a constant and persevering attendant upon the public means of grace, as well as upon more private and social religious services, whenever his health and circumstances would admit, till his death.

The writer has been favoured with an intimate acquaintance with him of more than fifty years, and can with justice say, that his character has been untarnished, as it respects the church, his family, and the world, except the infirmities of human nature, from which the best of men cannot claim an exemption.

He placed all his hopes for life and salvation upon the Rock of eternal ages, that permanent foundation, which never fails in a trying hour, and against which the gates of hell shall never prevail: he lived near to his God, and often enjoyed the consolations of the gospel. He was a highly respected and honourable member of the church about fifty-three years, to which he gave a strong testimony of his attachment, by walking nine miles, whilst he was able to continue his attendance, as well as by a donation of one hundred pounds prior to his death, toward liquidating a debt upon the chapel. He manifested his attachment to the cause of Christ, by cheerfully contributing his assistance in promoting it, under whatever name or denomination the appeal might be brought. He was a decided Calvinist; but of a catholic spirit, possessing the warmest attachment to all who love our Lord Jesus Christ in sincerity, by whatever name distinguished amongst men.

He was visited several times in his last illness by an intimate friend, who mentioned the divine consolation and enjoyment with which a young female* friend was supported on her death-bed. Mr. Brand said, that it was a matter of great thankfulness to witness such pleasing scenes, but that it was not the case with himself: he hoped, however, he should be supported in passing through the dark valley of the shadow of death. He added, that the coldness and supineness of his heart and affections might be the cause of the Lord's withholding those com-

* Since we received the above, we have been informed by the Rev. John Hinmers of Boston, that Mr. Brand was afterwards the instrument of great spiritual good to his friend's son, who is now a respectable deacon of Mr. Hinmers's church; upon which Mr. H. very properly remarks, "We not only see a remarkable correspondence between sin and its punishment, but also between good done and recompense bestowed."

* Mary Clarke. See Baptist Magazine, 1822, page 473.

fortable manifestations of his presence and support which he in mercy imparts to many others.

July 30, he was very poorly, and for several days past had been much afflicted both in body and mind, suffering much mental depression through the severe buffetings of the enemy; but he expressed a deep-felt sense of the goodness of God in the preservation, protection, and support he had found in the divine promises during his pilgrimage, and trusted that the Lord would support him through the waters of Jordan till he reached the promised inheritance.

He dropped the fetters of mortality Sept. 8, in the seventy-fifth year of his age, to join the church triumphant, and was interred on the following Wednesday; and on Lord's-day, the 22nd, an appropriate sermon was delivered by the Rev. J. Hinmers, his pastor, to a numerous and deeply affected congregation, from Phil. i. 21.

May the unchangeable promises of Jehovah, and the provision made in his everlasting covenant for the security and salvation of his people, which so eminently supported our departed friend, be the happy lot of the writer and readers.

Nov. 19, 1822. AGRICOLA.

MISS ELIZABETH WHITMARSH.

DEC. 15, 1822, died Miss Elizabeth Whitmarsh, aged nineteen. Her parents reside near Lymington, but Divine Providence brought Miss W. to Portsea about five years since. After a long residence in this place, her conversion became apparent from the seriousness of her behaviour, from her assiduity, and from her diligent attendance on the means of grace under the ministry of Mr. Hawkins, from which she received great benefit. In October, 1820, she was united to the church in White's-row, and she diligently performed the duties of that connexion. She was very useful as a teacher in a Sunday-school, and much beloved by her fellow-teachers. She was punctual in her attendance, observant of the regulations of the school, and cheerfully co-operated in the plans formed for its welfare.

From Portsea she went, six months before her death, to reside with a lady at Devizes, having undertaken the office of governess in the family. There she was taken ill, and finished her course. The state of her mind will appear by an extract from a letter from the lady above referred to—

"I cannot attempt to give you a regular account of dear E. W.'s experience during her last illness, but from her general calmness and resignation throughout the trying period, I have reason to believe her mind was influenced by the best principles, and by the consolations of religion. Her illness, which was attended with pain, continued nearly eleven weeks; but during the whole time I never witnessed a single expression of discontent or repining. She felt, I believe, much uneasiness at being incapable of discharging the duties of her situation, and disappointed at being so long deprived of the privileges of public worship; and, on one occasion, wept as she observed from the window the family going as usual to the place where she had enjoyed so much pleasure.

"Though her last illness was of an alarming nature, hopes were entertained of her recovery, and immediate danger was not apprehended till a few days previous to her dissolution, when the friend who attended her became more anxious to learn the state of her mind under the trying dispensation. It being observed to her that this painful relapse was a great disappointment to her expectations, and very trying to her spirits, she replied with much calmness, 'Yes, but it is all right, and I hope patience and resignation will be granted me, to bear all that my heavenly Father may see fit to lay upon me.' These christian graces were, indeed, evidently in exercise throughout her illness. She experienced much pleasure at hearing the scriptures read, and felt the value and support of the sacred promises they contain. On the morning of the day on which she died, having passed a painful night, her friend inquired, with much anxiety, what was the state of her mind; she replied, 'Very tranquil; I awoke this morning in a *sweet* frame of mind, with only one *wish*, to be entirely resigned to the will of the Almighty.' Her

friend said, 'You now feel the comfort and advantage of having attended to religion in the season of health and youth.' She replied, 'Yes, I do: but I have shamefully abused my privileges.' 'This is what we all have to accuse ourselves of,' replied her friend; 'but what a *mercy* that there is a gracious Saviour to apply to for pardon, whose precious blood speaketh better things than that of Abel!' She replied, '*Yes, it is;* I have put my trust in *Him*, and hope I shall not be disappointed at last.' 'None that ever *trusted in Him* were disappointed,' her friend answered, and observing that she appeared much exhausted, she discontinued the conversation; but a short time after, going to her bedside, she heard her repeat, with sweet serenity, that delightful passage —"Unto Him that hath loved us, and washed us from our sins in his own blood;"—and she appeared to be deriving from it the support and consolation it is calculated to impart in the most trying circumstances. Her weakness and exhaustion from this time increased, till, with scarcely a groan or a struggle, her gentle spirit took its flight to the realms of eternal peace and rest. Her general sweetness of temper and propriety of behaviour have left an impression of regret and sorrow, that will not for a long time be effaced; and I now feel as if we had not sufficiently prized her character."

Her death was improved at White's-row Chapel, Dec. 29, by her pastor, from Song vi. 2; after which he read some very interesting extracts from her letters to a young friend, and which discovered her piety to have been of no ordinary kind.

"Hail and farewell, blest girl; soon hast thou left
This evil world.
Thus have I seen a rose with rising morn
Unfold its glowing bloom, sweet to the smell
And lovely to the eye, when a keen wind
Hath torn its blushing leaves, and laid it low,
Stripp'd of its sweets.—Ah! so,—
So our Eliza fell."

Portsea. C. T. M.

MISS MARY ARNOLD.

SEPT. 1, 1822, after a long and painful affliction died Miss Mary Arnold of Sevenoaks, Kent, aged twenty-nine years. It may very properly be said of the subject of this memoir, that her life was highly creditable to religion, and that her death was a convincing evidence of its divine reality. "The memory of the just is blessed." Her constitution being naturally weak and delicate, she was subject to affliction from her childhood, which appears to have been sanctified by the Lord in a very eminent degree, in promoting her spiritual interests, and eternal salvation. Very early in life she manifested serious thoughtfulness on the importance of religion, and began to attend on the means of grace, in the connexion of the Wesleyan Methodists, with whom she was subsequently united, and continued for several years. It pleased the Lord by the teachings of his Spirit, and the leadings of his providence and grace, to give her such discoveries of the evil of sin, the depravity of human nature, and her own unworthiness, that she became very much distressed and cast down concerning the real state of her soul. While she was in this exercised state of mind, she was induced to go and hear Mr. S. at the Baptist meeting, and the Lord was pleased to bless the word to her soul, by which means, she obtained a little relief and comfort. She continued to attend occasionally, and found increasing comfort, and a more settled peace in her mind than she had ever enjoyed before. At length she came and heard Mr. S. constantly, and having expressed her real conviction of the truth and consistency of the doctrines of grace, (as held by the Calvinists,) and cordially embraced them, she united with the Baptist church, of which she continued an honourable and highly respected member till her death.

From the time of her union with the Baptist friends, the Lord greatly blessed her in the use of the means of grace, so that it was clearly demonstrated, that she "grew in grace, and in the knowledge of our Lord Jesus Christ."

The humbling views she had of herself led her often to express herself as "a brand plucked out of the fire;" and the exalted views she had of the glory of the person and work of Jesus, excited her to glory in Christ and him crucified. She

lived under such an abiding sense of the great obligations she was under to the sovereign, distinguishing, efficacious grace and mercy of God in Christ Jesus, that she often exclaimed in the hearing of the writer, "If I get safe to heaven, it will be a wonder indeed." The affliction which terminated in her death, began with a very painful swelling in her neck and throat, supposed to be the effect of taking cold, under which she suffered extremely nearly twelve months, from its commencement till the time of her dissolution. For seven months out of the twelve, her pain was so great, that she was unable to lie down in her bed, for fear of being suffocated, and great apprehensions were excited, lest, by the continued swelling, the means of her taking food might be so impeded, as that she might die of starvation. It might be said of her, as it was of that great human example of patience, Job, "In all this she sinned not, neither charged God foolishly." She would frequently say, "What is this to what my Saviour suffered? it is infinitely less than I deserve, and what is still better, it will soon be over." The exercise of those blessed graces, faith and hope, was wonderfully illustrated in her life and death. Resting with unshaken confidence on the finished work of the Rock of ages, she was filled with a glorious hope of a blissful immortality, which inspired her with singular patience in waiting for that blessed object. When the writer was conversing with her on the nature of her affliction, she said, "I should be happy to have the same affliction repeated, if the Lord would be pleased to indulge me with the same comfort." At one time, when speaking of the God-dishonouring nature of unbelief, she said, "Sometimes when I have felt exceedingly happy in my dear Redeemer under the word, some such suggestions as these have crossed my mind." "Is all this real? would you be so happy if you were in great affliction, or near death? blessed be his dear name, I have proved his faithful word to be my support and comfort, and to exceed all I could have believed, or even conceived." She frequently cried out, "I am happy; I have great consolation in Christ. Oh the blessedness of an interest in him, and knowledge of him!" She often expressed her pity for those who are without Christ and without hope, saying, "What should I do in my present circumstances if I had not such a friend and helper, and such a blessed hope to support me? I feel such assurance of my dear Redeemer's love and care, that I can leave all with him. All I want is a heart continually to praise him. Jesus is mine; death has lost its sting; I feel no fear to die." And when her dear mother said she did not feel comfortable for her to be alone, (which was her own desire,) she said, "I should not be alarmed to die to-night, even if it were sudden, and I were alone. It is all well; Christ is mine, and I am his; Jesus has blessed me with this glorious hope, unworthy as I am; my unworthiness is no hindrance to his goodness; there is nothing in me, but Jesus is 'all in all.'"

The evening before the day on which she died, in attempting to rise from her couch, she ruptured a blood vessel, at the sight of which the family were alarmed; when with that dignified composure which she had so greatly enjoyed, she said, that her Redeemer was at hand, and had disarmed death of its sting. She continued in that calm waiting frame till the next day about one o'clock, when she said, "It is all right," and then bid a final adieu to pain, sin, and sorrow, experiencing (no doubt) an abundant entrance into the kingdom of our Lord Jesus Christ. Her death was improved by her pastor the following Lord's-day, from Rev. xiv. 13. to a crowded and affected auditory, in whose remembrance she will long live.

The few following remarks will give the reader a general idea of her character as a christian, and also as a member of a christian church. Humility was a prominent feature in her. When she heard any thing of a painful nature respecting the faults or sins of professors, she said, "They should excite our pity and

our prayers, and teach us to walk humbly with God. What are we but for grace? and what should we not be, if not kept continually?" Deadness to the world was remarkably discovered in her. She had no more desires after the world and its vanities in her most healthy days, than in her sickness, and often said, she pitied those who sought no better portion. Her constant attendance on the public means of grace, even after her disease began, was often a matter of surprise to all; but she used to say, she did not know what she lost when absent, the Lord so frequently blessed her when she was present. Liberality was truly engraven on her heart. Never was there an appeal made to her for the cause of God at home or abroad, but, according to her ability, yea and beyond it, she lent a helping hand. She would not indulge in any extravagance, and dressed remarkably plain, in order to enlarge her means of assisting the cause of God, and relieving the miseries of her fellow-creatures. Finally, her fervent wishes for the peace and prosperity of Zion, and her ardent attachment to all that love our Lord Jesus Christ sincerely, were very conspicuous. Few christians have lived under a greater sense of imperfection than she did, and few persons have had less desire to be seen of others. It was observed by a very near relative in the family, whose conduct was not friendly to religion, that Mary's religion had done good all through the house. "Our rock is not as their rock, our enemies themselves being judges." May the Lord enable us to follow them, who through faith and patience inherit the promises!

At Reading, March 4, died Martha, the wife of Mr. David Vines, sen. a christian of no ordinary standard, and who had been for many years, eminently "a mother in Israel." The writer of these lines purposely abstains from enlarging, in the confident expectation that some friend or relative on the spot will soon enrich your pages with an account of one, concerning whom it may justly be said, that "for her to live was Christ, and to die gain."

Review.

A History of the English Baptists: comprising the principal Events of the History of Protestant Dissenters, from the Revolution in 1688 *till* 1760; *and of the London Baptist Churches during that Period. By Joseph Ivimey.* Vol. III. 14s.

History is well defined, when it is said to be "philosophy teaching by example." And the present generation, wise as it is, would be much wiser, if the lights and beacons of former generations were duly regarded. It should be remembered, too, that many things are committed to us in trust, to be transmitted unimpaired to future generations.

The religious public, therefore, are much indebted to Mr. Ivimey for the labour he has bestowed on that portion of our Church-history, which comprises the lives and labours of the English Baptists,—and the prosperous or declining state of our churches from the Reformation to the present time.

This third Volume is divided into two books. The first contains a review of events occurring in the reigns of King William, Queen Anne, George the First, and George the Second; the other, the history of Baptist churches in London. Those which occupy a place here, are Broad-street — Old Gravel-lane — Wapping — Devonshire-square — Petty France — Lorimers'-hall — Turners'-hall—United Churches of Devonshire-square and Turners'-hall—Curriers'-hall, Cripplegate—Pinners'-hall — Ditto Sabbatarian Church—Goat-street, Horsley-down — Unicorn-yard — Carter-lane —

Maze-pond—White-street—Snow's-fields—Collier's-rents—Joiners'-hall — Tallow-chandlers'-hall — Great Eastcheap — Goodman's-yard — Limehouse—Ayle's-street and Angel-alley—Shadwell—Prescot-street —Little Alie-street—Little Wild-street—and Eagle-street.

In the first book the reader will find the substance of the Toleration-act of 1689, and several other acts of Parliament; a variety of addresses to the throne on important occasions; an account of the attempt to establish an Annual General Assembly; extracts from Association-letters; and other documents of great value—particularly a Memorial from the Protestant Dissenters to Queen Anne against the Schism bill, which is "a literal copy of a pamphlet too valuable to be lost."

Mr. Ivimey has taken great pains to investigate the origin of many of our most important societies, funds, schools, and controversies. He notices the Society of Ministers, commonly, in earlier times, called *the Board*—the Monthly Meeting of our Ministers and Churches—the Society for promoting Christian Knowledge—the Particular Baptist Fund —the Widows' Fund—the Parliamentary Grant, formerly called *Regium Donum* — the Horsley-down School—the Salters'-hall Controversy — the Modern Question — the Baptisteries in Paul's-alley, Barbican, and in Fair-street, Horsley-down, — and many other things which must be interesting more or less to every reader.

In the second book the reader will find a variety of curious particulars connected with the rise and progress of the London churches, some of which we should be glad to transcribe, but our limits will not permit.

The author has proposed to publish two other volumes: the fourth to contain materials relating to the history of our London churches and those in the country, and also the history of the Western Association, and of the Bristol Education Society—the fifth to contain an account of leading events, both in London and the country, from 1760 till 1820, with the history of the first twenty-eight years of our Missionary Society, and of the Academies at Bristol, Stepney, and Bradford—of the Baptist Irish Society, and the Baptist Home Missionary Society. We cordially wish the diligent writer may have health and strength and spirits to accomplish the task which he has undertaken; and that it may prove a permanent blessing to the churches of Christ in the old world, and in the new.

In such a mass of multifarious materials, there will be, no doubt, some mistakes, as well as some omissions, and the closing volume should contain a few pages devoted to the *addenda et corrigenda*, which may be supplied by the author's own revisal, and the communications of his friends.

This interesting volume loudly proclaims the importance of evangelical doctrines, and the necessity of evangelical discipline. It shows, in several instances, that a church declining, and decaying for want of these things, may soon be dissolved, scattered, and, as to its public character and usefulness, annihilated, while no promise of God is broken at all. The pastors, the deacons, and the private members of our churches, will find, in the biographical sketches of this volume, many strong incitements and encouragements to "cleave to the Lord with purpose of heart."

We cannot forbear transcribing a few lines from the author's preface.

"It is a fact which cannot be disproved, and which ought to be universally known, that the Baptists first understood the principles of unrestricted *religious liberty*—that they were the first to propagate them—and that they have never violated them, by abridging others of the liberty which they claim for themselves.* It is singular,

* For proof of this the writer refers to Vol. I. p. 124 of this history. The works of Mr. Roger Williams, in reply to the Rev. Mr. Cotton of Boston, and, above all, the charter he obtained for the state of Rhode Island, present irrefragable evidence, that as he had learned the sentiment from the English Baptists, so he was the first who effectually and practically taught it to the world.

too, that this should be admitted by a Roman Catholic writer, whilst it is always kept out of sight by Dissenting Pædobaptists! Mr. Charles Butler, in his *Historical Memoirs of the English Catholics*, says, 'It is observable, that this denomination of Christians [the Baptists] now truly respectable, but in their origin as little intellectual as any, *first propagated the principles of religious liberty.*'" Vol. I. p. 325.

Thoughts on the Anglican and Anglo-American Churches. By John Bristed, Counsellor at Law, &c. Holdsworth.

THIS is a stinging book, and it will be felt severely in some quarters. Mr. Bristed appears to be well affected towards the gospel, the great principles of which appear prominent throughout his work. In some of the first pages he has delineated the character of the American pastor with great force and fidelity, and with peculiar felicity of expression. He has evidently studied his subject profoundly. He has also made extensive inquiry into the state of religion in England, and in America, and his attack on the *formalism* of our established church is very powerful. It will be felt to be more heavy, from the circumstance that the writer is himself an Episcopalian.

We cannot, however, avoid wishing that this book were shorter. The discussion, though very spirited, is wordy, and (to borrow an American word) *lengthy*. It wants method; and the repetitions may well be spared in the next edition. In a few passages, too, there is a tone of sarcastic ridicule, and in others of caustic severity, which are unworthy of the author, and of the great cause he so ably and nobly defends.

In p. 164 he justly remarks, that Mr. Neale

"Indulges in a little poetry when he says that 'the great body of the people [in our *Commonwealth*] were sincerely religious.' For how does it appear that the millions of ignorant, heathenish, profligate formalists, whom Laud so tenderly cherished, while he incessantly persecuted all vital religion, were ever converted to christianity? And if they were, whence arose the millions of the same order of men, who, on the restoration of Charles, deluged England with impiety and crime? Neither Britain, nor any other nation, can be transformed into a christian community by a mere change of temporal rulers, or of church-government; or, according to act of parliament."

The author has enlivened a long review of the dull monotony of formalism with a variety of anecdotes, the authorities for which the author will do well to add in future editions. The following is a specimen.

"An English nobleman said to *Matthew Mead*, the Nonconformist, 'I am sorry, sir, that we have not a person of your abilities with us in the established church, where they would be extensively useful.' 'You do not, my lord, require persons of great abilities in the establishment; for when you christen a child, you regenerate it by the Holy Ghost; when you confirm a youth, you assure him of God's favour, and the forgiveness of his sins; when you visit the sick, you absolve them from all their iniquities; and when you bury the dead, you send them all to heaven. Of what particular service, then, can great abilities be in your communion?'"

But we must break off—taking leave abruptly of Counsellor Bristed—anticipating an extended sale of his work on this side of the Atlantic, as well as the other; and cordially assuring him that we shall be happy to meet with him again.

Sermons for the Use of Families, By William Brown, Minister of Baker-street Meeting, Enfield 8vo. Bds. 416 pp. 10s. 6d.

EXCELLENT paper, elegant types, and correct printing, have been well bestowed on these respectable sermons. They are twenty in number, and the subjects are as follows: Family Religion—The Case of the penitent Thief—The Truth and Claims of the Gospel—Sin called to Remembrance—The Lord's-day, or Christian Sabbath—The powerful Influence of the Love of Christ—The Parable of the rich Worldling

—Peace in Christ amidst the Troubles of the World—Peace in Death, through the Knowledge of Salvation —The common Neglect of the Divine Omnipresence—The Attention which should be given to the Scriptures—Our Lord's Reply to the Inquiry concerning the Number of those who shall be saved—The Christian Rule of social Conduct—The Dispersion and present State of the Jews—Our Lord's Declaration to his Disciples, that they would forsake him-- God made known by the Gospel—The Responsibility of Man—David's Lamentation for Absalom—Paul and Silas in the Prison —The Desire of Life.

We have some excellent sermons in our language, which were intended to strike the attention of the thoughtless, to rouse the sleeping conscience of the profligate sinner, and to spread a salutary alarm among those who are at ease in Zion. The volume before us is more adapted to supply information to well-disposed inquirers, and to minister to the edification of pious families, and especially those in which there are young persons of cultivated minds. The great truths of the christian revelation, if not discussed at length, are every where recognized; they are interwoven throughout, and furnish the motives to that course of obedience which the preacher is anxious to recommend. The style is perspicuous, neat, and often elegant: we hope they will never be read in vain.

Memoirs and Remains of the Rev. John Griffin, Jun. late Minister of Castle-street Chapel, Exeter. By John Griffin, Minister of King-street Chapel, Portsea. Bds. 8vo. 503 pp. 8s.

THERE is a vital principle in this book, which will make it buoyant, while thousands of useless or vicious publications are sinking, to be lost for ever. Many who read this volume will exclaim, "O happy father, to have such a son! O happy son, to have such a father!" We think Mr. Griffin discovered great wisdom and prudence in the cautious, yet affectionate, manner with which he introduced his excellent son into the church, and afterwards into the ministry.

The subject of these Memoirs was a young minister of no ordinary promise; but it has pleased God to remove him to a happier region. These memoirs of his early piety, of his diligent and successful studies, and his useful labours, will be highly interesting to many whose privilege it will be to peruse a work alike honourable to the father and to the son.

Particularly we recommend this volume to the most serious attention of our students in divinity. Here they may learn what to avoid, and what to pursue. They will see that Mr. Griffin Jun. was not like those ignorant and eager students in painting, of whom it was said, "they begin by effect without labour, and end by labour without effect."* They will see also that to have their hearts imbued with the spirit of the gospel will prepare them for honour, and happiness, and usefulness, in the christian church; and that no talents, acquisitions, or accomplishments, (if this be wanting,) can inspire their best friends with any hope of their success.

The Protestant Dissenters' Catechism: containing, I. *A brief History of the Dissenters.* II. *The Reasons of Dissent from the National Church. The Seventeenth Edition; with an Appendix and a Preface by William Newman, D.D.* Pp. 86. Price One Shilling.

SUCH were the difficulties encountered by the Reformers, that it has always been rather an occasion for surprise that they should have accomplished so much, than that they should have effected no more: but that, after the lapse of so lengthened a period, such palpable remains of superstition should be retained in a church protesting against popery, must be lamented by pious

* Edinburgh Review, p. 264, Sept. 1814. Art. Northcote's Life of Sir J. Reynolds.

and candid churchmen, and assigns an adequate cause of the continuance and progress of Nonconformity.

If the Bible and the Establishment were identified in their principles and requirements, then to dissent would be criminal; but whenever conformity to human institutes involves the violation of supreme authority, the claims of the former must be conscientiously resisted, and the principles on which the resistance is opposed, should be distinctly and openly stated. To attempt this, at one period, was to place in extreme peril every thing valuable in this world; but the day in which we live, (thanks be to God, and to the powers that be,) is one of much more enlarged policy and liberal inquiry than that during which our venerable ancestors bore their noble testimony to the influence of "pure and undefiled religion."

In introducing this new and *improved* edition of "the Dissenters' Catechism," which we cannot too strongly recommend to our readers and their families, Dr. Newman, in a short but interesting Preface, says,

"In preparing this edition for the press, I have made a great number of trifling corrections, which the excellent author would have made if he had been still with us. I have omitted some passages, particularly respecting the Liturgy. A minute criticism on obsolete terms and phrases, in such a composition as the English Liturgy, must appear invidious, and is not at all consistent with the candour and liberality which ought to be found among Dissenters. Some things which might be very proper or necessary in a controversy with a high-flying churchman, will by no means fit the lips of a child, or any young person of either sex, into whose hands this Catechism may come. I have softened one of those passages which relate to the Spiritual Court: their thunders have long ceased to roar. And the Universities are certainly in a much better state than when this little work was written. Much greater attention is now given to the Hebrew and Greek Scriptures, and to theology in general. And if Mr. Palmer were now living, he would rejoice to hear, that in December last some of the students at Cambridge were examined in Dr. Doddridge's three Sermons on the Evidences of Christianity, as well as in Beausobre and Paley."

Being fully convinced that if Dissenters are not unjust to themselves, they must encourage and circulate, as extensively as possible, such publications as this, we hope very soon to meet with an announcement of the *eighteenth edition*.

The Scripture Character of God: or Discourses on the Divine Attributes. By Henry Forster Burder, M.A. Bds. 8vo. 254 pp. 7s.

The immortal mind of man delights in an object that is vast, illimitable, incomprehensible.* Mr. Burder, however, has judiciously avoided abstruse and metaphysical speculations: and has given us a volume that would have done credit to a more experienced writer. The sentiments are evangelical—the arrangement lucid—and the diction is generally marked with purity, precision, and perspicuity. The range of thought, in some pages, with the fulness and felicity of illustration, will not fail to interest the devout reader.

It is obvious that our conceptions of the law—sin—peace—reward—punishment—and especially of the mediation of Christ—will be powerfully influenced by those which we form of the character of God.

The attributes on which the author expatiates, in these twelve discourses, are, Eternity, Omnipotence, Omniscience, Wisdom, Holiness, Justice, Sovereignty, Goodness, Patience, Mercy, Love, and Faithfulness.

We regret that Mr. Burder has not bestowed distinct discourses on *Immutability* and *Omnipresence*. We recollect the poet's description of the Great Supreme,

"——————— full orbed
In his whole round of rays complete."

What he has suggested as an apology, in a note, p. 44, is not satisfactory, because it would equally

* *Aliquid immensum infinitumque* &c.

apply to those attributes which, nevertheless, he has distinctly treated. We shall be glad to hear, that the rapid sale of the work, and the demand for a second edition, have induced the worthy author to reconsider this matter.

Perhaps, too, it would be an improvement, if in entering on the *moral* attributes, he were to place *love* the first in order, and begin with that; and then it might appear with some advantage, that all the others are modifications of love.

In p. 31, speaking of Jesus, Mr. Burder says, "the waves of the sea became buoyant under his feet." Query. Does not the word *buoyant* apply more properly to Jesus himself?

In p. 49, Mr. Burder interprets the word *hell* as signifying "the regions of woe." But sheôl, in the passage to which he refers, (Ps. cxxxiv. 8.) probably should be interpreted to signify, (as Dr. Boothroyd remarks,) the lowest place, poetically opposed to heaven, the highest.

LITERARY INTELLIGENCE.

Just Published.

Palmer's Protestant Dissenter's Catechism, improved, with an Appendix and Preface, by the Rev. W. Newman, D.D. 1s.

The Vanity of Youth:* a Sermon on the Death of Elizabeth Shepherd, aged 18 Years: preached at Aston Sandford by the late Rev. Thos. Scott. 6d.

Vol. III. of the new and uniform Edition of Dr. John Owen's whole Works, (with the exception of his Comment on the Hebrews,) now first collected; to be comprised, as nearly as can be calculated, in 16 Vols. 8vo. A Volume published every two Months, containing on the Average nearly 600 Pages, Price 12s.

* A Review of this Sermon will appear in our next.

Mason's Spiritual Treasury, a new Edition, in 2 Vols. 12mo. 10s.

Rev. Legh Richmond's Annals of the Poor; a new Edition, with Engravings, in one Vol. 18mo. 3s. 6d.

Jane and her Teacher, with a beautiful Engraving. 1s. 3d. half-bound Roan.

Collyer's (Dr.) Lectures on Scripture Comparison: being the 7th Volume of his Lectures. The whole Series contains Scripture Facts—Prophecies—Miracles—Parables—Doctrines—Duties—and Comparison of Christianity with Mahometanism, &c.

Burder's (H. F.) Pleasures of Religion. 7s. 6d.

Lawson's (Rev. John) Elegy on the late Rev. H. Martyn.

Poppewell's Christian Family's Assistant. 8vo. 10s. 6d.

Clarke's History of Intolerance, Vol. II. 10s. 6d.

Worthington's (Hugh) Sermons.

Porter's Pleasures of Home. Second Edition. 4s.

Orme's Catechism on Church Government. 4th Edition. 6d.

Bible Teacher's Manual. Part I. (Genesis). 6d.

Advantages of the Observation of the fourth Commandment.

Voice of the Vaudois. A Poem, 43 pp.

In the Press.

A Catalogue of the Ethiop. Biblic. MSS. in the Roy. Lib. at Paris, in the Vatican Lib. and in the Lib. of the Brit. & For. Bib. Soc. with Remarks, Specimens, &c. By T. P. Platt, B.A. &c.

Jay's Family Prayers. 6th Edit. with an additional Week. 9s.

Leifchild's Observations on Providence. 12mo.

Sketches of Sermons. Vol. V.

Seaton's Church in Canaan. 12mo.

Conversations respecting licensing a Dissenting Meeting-house. 3d.

France (Wm.) on the Person of Christ.

Intelligence, &c.

Observations on the List of Baptist Churches in the Magazine for January.

Mr. Editor—I doubt not but many of your readers have felt highly gratified with the list you have given us of the Particular Baptist Churches and their pastors in England. I have been employing a leisure hour in looking over this list, in comparing it with that given in your Volume for 1811, and in

throwing together a few observations that have occurred to my mind while thus employed. These observations I herewith present you, to be placed or not, as you may judge most proper, before the view of your readers.

It may be necessary to premise, that I presume the general correctness of the two lists; for though some errors might be pointed out in each, they are not of a nature to affect the following remarks.

The first thing that excites our attention is the very considerable increase in the number of churches. In 1811 the list contains 478; in the list of January, 1823, there are 698,* and thus is given an increase of 220 churches in little more than eleven years, or an addition of about twenty churches in every year;—a fact most loudly calling for the warmest gratitude of all who love the Lord Jesus Christ in sincerity, and especially of those who conceive that the Baptists alone "have kept the ordinances as they were delivered to them;"—a fact that must silence those who imagine that the Baptist cause is on the decline,—that proves the energy and zeal of our churches and pastors,—and demonstrates, that while we send the gospel to India and to Ireland, we have not forgotten our own land, nor robbed our kindred "to do others service." And surely, Sir, this is a proof that the God of heaven has heard the prayers of his servants, and given prosperity to our Zion.

The counties in which the most considerable increase has taken place are those of Buckingham, Cambridge, Devon, Hants, Herts, Kent, Lancaster, Monmouth, Norfolk, Salop, Somerset, Stafford, Suffolk, Surrey, Warwick, Wilts, and York. In some few of the other counties the number has remained stationary, but in no one instance has it decreased.† I doubt not but it will be found, notwithstanding the number of new churches, that the number of members in each church is quite equal to that of any former period.‡

During the period of which we are now speaking, about *eighty* pastors have been summoned, by the great Head of the church, to give an account of their stewardship; a fact that loudly calls those that remain to diligence, in the view of the great account they have to render at the awful tribunal of their great Master. About one hundred, from various causes, have removed from their stations; generally to occupy others; but in some few instances they have altogether retired from the ministry. It is not for me, Sir, to speculate on the general causes of removal. Sometimes it has been a change of sentiments in pastor or people, and at other times from the want of a sufficient income for the support of an increasing family;—in some few instances from a love of novelty;—and may they not, in some instances, have been compelled, by the unkind and domineering spirit of some of their deacons or members, to abandon important posts of usefulness?

It will, perhaps, be a source of astonishment to some of your readers, that after our Academies have, for a number of years, been furnishing the churches with pastors, there should yet remain nearly 100 destitute; and that surprise will be still greater when they learn, that were these institutions always full, they would not half meet the deficiencies that occur. For supposing that the Academies at Bristol, Bradford, and Stepney, (I consider that at Abergavenny intended for the Principality)—supposing, I say, these Academies to average twenty students each, and each student to spend four years at the institution, there are but fifteen ministers a year furnished by the three Institutions. In eleven years

* This number includes the churches in Monmouthshire, which, in 1811, were placed among those in Wales.

† Northumberland may appear an exception to this remark, as the list of 1811 contains four churches, and that of 1823 only three. But the former list included the *Scotch* Baptist Churches at Newcastle and North Shields, which in the last are omitted.

‡ In the Third Volume of Mr. Ivimey's History of the Baptists, (a Volume that will amply repay a most attentive perusal,) a view of the denomination is given, written by the late Rev. John Ryland, in 1753, then pastor of the church at Warwick, and afterwards of that at Northampton, from which it seems the churches were smaller, both in number and size, than at present. He reckons

In London 9 churches, at 50 each;
East and south of London, 24 churches, at 40;
In the West, 18 churches, at 40;
In South Wales, 20 churches, at 40;
In North Wales, no Baptists;
In the North of England, 56 churches, at 40.

pp. 278, 279.

this would amount to but 165: we cannot reckon them more than 150. There have been, as we have seen, 220 new churches formed; eighty ministers have died; and ninety-eight churches are now destitute. Here there are nearly 400 ministers wanted in eleven years, and not half the number have been furnished by the Academies; a fact this that loudly calls for the exercise of liberality on the part of those who feel the importance of learning to the christian minister.

From these remarks it will be seen, that at least one half of the ministers who have been settled over our churches during the last eleven years, have been destitute of academical instruction. Perhaps this fact would go far towards accounting for our increase, as a denomination, not keeping pace with that of our Independent brethren; and proves that the fears of some good, but mistaken people, that our academies will multiply ministers too fast, are altogether groundless. On the other hand, it must be admitted that some of our churches are destitute, because they are unable to raise a competency for the support of the ministry; and that there is not a sufficient number of ministers possessing property of their own to supply them. Some of these societies merit peculiar attention from the opulent, on account of their distressing poverty;—a poverty so extreme, that unless some speedy and effectual aid be afforded, it will involve them in certain ruin. The Baptist Fund has long kept some of them in being; but it does not, it *cannot*, with its present resources, meet the exigencies of the case. How far it would be wise for our Home Missionary Society to render them assistance, it is not for me to determine: of one thing I feel fully persuaded, that were the funds of that Institution commensurate with its opportunities of usefulness, we need not, humanly speaking, long remain behind the most prosperous and respectable denomination of Dissenters. Would it not be advisable to hesitate as to the propriety of forming churches, particularly in thinly populated districts, till there is at least a *distant* probability of their being able to support a pastor?

With the Baptist churches we naturally associate the idea of their meeting-houses. While it need not be concealed, that in some few instances meeting-houses have been built and enlarged without necessity, it cannot be denied, that in many large towns our congregations would be more numerous, were our places of worship more commodious and respectable: but in effecting this desirable change, there are the most distressing difficulties to be surmounted. It very often happens that our congregations are too poor to pay for their chapels, however economical they may have been in their erection. What must be done? The minister must travel with a case.* This system is so replete with evils to the churches, the pastors, and the public at large, that "it is a consummation most devoutly to be wished," that some better plan might be devised. Perhaps if every member of our town and country churches contributed one halfpenny per week, or two shillings a year, a larger sum would be obtained than is *netted* by the unpleasant mode now practised.

The length to which my observations have extended, prevents my making any remarks on the progress of our public institutions; all of which, I believe, are extending their usefulness and respectability.

I cannot, Sir, put a period to this letter, without expressing my surprise and regret at the very small increase in the number of Baptist churches in the Metropolis. In 1738 there appears to have been thirty-five;† in 1794, twenty-one; in 1811, twenty-seven; and now, thirty-two. These are all Particular Baptists. I apprehend there are not more than three or four orthodox General Baptist churches. Many of these churches are certainly more numerous than they formerly were‡, but they bear no proportion to the immense increase of the population; nor does this present number appear half enough for a population of ONE MILLION THREE HUNDRED THOUSAND SOULS. How affecting is the thought, that the Metropolis of CHRISTIAN *England*, from whence so many streams have emanated to bless

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* Query. Does not this properly belong to the Deacons? It is a *temporal* affair, and, as such, belongs to *their* office.

† This account is given from Maitland's History of London, in Ivimey's *Constitution of the Baptist Churches, &c.*

‡ In Mr. Ryland's list, written in 1753, the largest churches are estimated at 150 members; there are now several which contain upwards of 400, with a proportionate increase in the size of the congregations.

the world, and into whose treasury so many thousands have been poured, to send the gospel to foreign climes, should contain within her own dwellings, *at least eight hundred thousand persons, without the opportunity of hearing the gospel for want of room in her places of worship!!!* There is no room for the feelings of jealousy to operate; ministers cannot talk of encroaching on each other's territories; for 800,000 of their fellow-men are perishing at their very doors "for lack of knowledge." While *one* gentleman among the Independents has nobly erected five large chapels to the honour of the Redeemer, could not some of *our* opulent brethren give, or at least *lend*, their hundreds and their fifties, for a few years, without interest, to form a fund for building meeting-houses? No doubt can be entertained that, in many situations, with suitable ministers, congregations would be collected, and the sums gratefully repaid.

Allow me, in conclusion, to suggest, as subjects for discussion among your intelligent correspondents,

1. Whether something could not be done for the churches in important situations, where they are on the brink of ruin for the want of pecuniary help?

2. Whether some better plan could not be adopted in collecting for meeting-houses?

3. Whether it would not be advisable to establish a book-room, similar to the one attached to the Methodist connexion, where our ministers might be allowed to purchase at the trade-price, and where the business of the denomination might be transacted? The profits arising from the trade to be given towards defraying the expenses of building meeting-houses in town and country.*

4. Whether all that ought to be done has been effected for the widows and children of our ministers? I am aware that the increase of the sale of the Magazine would add to their comforts; but ought not something more to be done? While the Methodists have two schools for the children of their ministers, and the Independents have one, is it to our honour that we have nothing of the kind?

5. Is there as much attention paid as there ought to be to the study of the scriptural constitution of a christian church? and are we, in the government of our churches, adhering strictly to the order of the New Testament?

J. B.

January 10, 1823.

*** *Errata in our last Number.*—We are requested by the writer of the History of the Church at Hamsterly to inform our readers, that *that* account was written before the ordination of their present pastor. This explanation is necessary, to account for a passage in the last paragraph, where the church is said to be without a pastor. In the same article, page 116, line 31, *for* nine *read* ruin.

Thames Rivermen Society.

Dec. 9, a numerous meeting was held at the City of London Tavern, to establish the above Society. The Secretaries are, Messrs. Thomas Phillips, Charles Lucey, and James Smith, Cox's Quay.—It had long been matter of regret with pious persons that no direct means were employed to better the moral condition of the very numerous body of men who obtain their living on the Thames and its banks, amounting to about 30,000 persons, whose general depravity is greatly to be deplored. It is hoped that the means adopted by the Society will diminish this evil; and that Watermen, in particular, will find that an attention to the duties which it recommends will materially advance their temporal interests.

W. Thompson, Esq. Alderman, Sheriff, and M.P. took the chair, and subsequently consented to become the President of the Society. After an introductory address, the meeting was addressed by the Rev. Messrs. G. C. Smith, Mr. West, and other gentlemen. Two pious Watermen also spoke, whose appeal on behalf of their profession was well received.

The following are the means intended to be used.—Attention to rivermen—visiting them—attending them when sick—the consolations of religion, with temporal relief—religious meetings—Bibles and religious tracts—Sunday Schools for their children—preaching on the banks of the Thames, by accredited and zealous ministers—and collecting them

* The purchase of a commodious freehold house, for the use of the denomination, where the business of the Fund and of our Missions is conducted, and where the London ministers will hold their Tuesday Weekly Meeting, is a more gratifying circumstance.

together to hear sermons on occasions calculated to awaken their attention, at places of worship near the river side, when any Watermen, &c. die under peculiar circumstances.

The meeting was highly respectable, and broke up after making a very liberal collection. It is earnestly hoped that every denomination of christians (the Society being established on the most catholic principles) will feel a desire to forward their spiritual benefit.

JAN. 1, a new Baptist Meeting was opened at CREDITON, Devon. Three sermons were preached on the occasion.—Mr. Kilpin (the affectionate father of this little church) preached from Psalm cxxii. 7; Mr. W. P. Davies (Independent) from John i. 42; Mr. Kilpin preached again from Psalm lvii. 3; Messrs. Cocks, Orchard, Mitchell (Baptists), and Pool and Spink (Independents), engaged in the devotional services. The congregations were not large, (there being much prejudice to be removed,) but we hope the interesting services of the day will be long remembered by those who were present. The church takes this opportunity of returning their sincere thanks to the friends who have kindly assisted them in the erection of this place of worship. It is not yet finished, but being compelled to leave the room rented for worship, they were obliged to open it in its unfinished state.

COMMITTEE OF DEPUTIES,

Appointed to protect the Civil Rights of Protestant Dissenters, for 1823.

W. Smith, Esq. M.P. *Chairman.*	W. Hale, Esq.
J. Gutteridge, Esq. *Deputy Chairman.*	J. Stonard, Esq.
J. Collins, Esq. *Treasurer.*	E. Busk, Esq.
S. Favell, Esq.	J. Benwell, Esq.
J. Addington, Esq.	W. Esdaile, Esq.
B. Shaw, Esq.	B. P. Witts, Esq.
H. Waymouth, Esq.	J. Esdaile, Esq.
W. Burls, Esq.	T. Stiff, Esq.
W. A. Hankey, Esq.	J. Gibson, Esq.
J. T. Rutt, Esq.	D. Bevan, Esq.
G. Hammond, Esq.	J. Wilks, Esq.
	W. Gillman, Esq.
	R. H. Marten, Esq.

ORDINATIONS, &c.

SEPT. 11, 1822, was opened a new Baptist chapel in HOMERTON-ROW near Hackney. The ministers who preached were Mr. Upton, sen. (Zech. xii. 10); Dr. Andrews of Walworth (Is. liii. 10—12); Mr. W. Shenston (Is. xlvii. 13). The church was formed Nov. 7, 1820, consisting of twelve members, over whom the Rev. THOMAS EASON was settled as pastor Nov. 16, 1820, when Mr. Bligh stated the constitution of a christian church, Mr. Keeble addressed the pastor, and Mr. W. Shenston the church. Mr. Eason was called to the ministry by the church in Spencer-place, Goswell-street. In 1817 a house was opened for preaching; and in 1819 they removed to the school-room, which they now occupy. But as the number of members is greatly increased, they are about to erect a meeting-house that will seat 300 persons, at the estimated expense of £700. They will make great exertion themselves to liquidate a part of this sum, and they have authorized their pastor to apply to their christian friends for their kind assistance as to the remainder.

IN the vicinity of Leighton Buzzard, Beds, in the hamlet of HEATH, a new meeting has been built for religious worship on Sabbath evenings, and lectures on other evenings, by a branch of Mr. Wake's church and hearers residing there; which place has been occupied as a post of importance for several years, and where a congregation of about 150 persons regularly assemble. Considerable good has been effected there. It was opened Sept. 12 last, when three sermons were preached, the first by the Rev. Mr. Claribut of Tring, from Luke xv. 7; the second by the Rev. J. Holloway of Cotton-end, from Is. lxvi. latter part of the second verse; and the third by the Rev. J. Hilliard, from Rev. iii. 20. The services of the day were highly satisfactory. The building has cost £138, towards which £65 10*s.* has been raised, so that £73 remains unpaid. Any friends of village preaching, who will transmit to Mr. F. Wake of Leighton, the smallest sum towards liquidating the debt, will greatly serve the cause of divine truth in these parts.

Feb. 25, a Baptist church, consisting of sixteen members, was formed at WALDRINGFIELD, (Suffolk.) Mr. D. Lemon of Woodbridge commenced

the services by prayer; Mr. J. Thompson of Grundisburgh explained the nature of the union, and received a public expression of the members' wish to engage in it; Mr. J. Payn of Ipswich addressed the newly-formed church; and Mr. T. A. Waldron, who has received a unanimous invitation from the church at Walton, concluded with prayer.

NOTICES.

THE Annual Meeting of the HERTS UNION will be held at St. Alban's, April 23. The Rev. Rowland Hill, A. M. is to preach in the morning. The public meeting for business will be in the afternoon.

BUCKINGHAMSHIRE Association of Baptist Churches at New-Mill Tring, on Wednesday, May 28.

SONNET

Written after reading the Memoirs of

Miss FANNY WOODBURY,

Who died in the Twenty-fifth Year of her Age.

A beautiful flower I've seen,
In summer's fair morning, unfold
Its leaves to the sun, whose bright sheen
Made even its dew drops like gold:
But scorch'd by the noon's blighting ray,
It fainted, and wither'd, and died;
And Ev'ning wept o'er what the Day
Beheld at its dawn in its pride.
But, though of its freshness bereft,
The atmosphere round it retain'd
A sweetness and fragrance, which left
What beauty could never have gain'd.
Then sweeter the fragrance Religion has shed
O'er the memory so dear of the virtuous dead!

P. J. S.

Eye, Suffolk.

The Past, Present, and Future.

A GULF which no one can repass;
A book for ever seal'd,
Graven in characters of brass,
Till all shall be reveal'd;
A day which never can return;
A stone in ocean cast;
A taper which no more will burn;
Such is the buried PAST.

A stream whose rapid waters glide
To many a fatal shore;
A light imperfectly descried,
Which will be seen no more;
A gem of evanescent hue;
A swiftly fading flower,
No human skill can e'er renew;
Such is the PRESENT hour.

A dark, impenetrable maze,
No human eye can see,—
Or human science ever trace
Its rayless mystery;
A morn whose dawning we may dread,
For, ere the evening come,
The *past* and *present* will have fled,
To learn their FUTURE doom.

A. Y. L.

Calendar for April.

9. Moon passes Mercury VII. 30 aft.
10. Moon passes Mars, XI. 50 aft.
11. Moon New VI. 48 morn. Too far north to throw her shadow on the Earth.
12. Moon passes Saturn IV. 30 aft.
13. Moon passes Venus VI. 30 morn.
13. Moon passes the Pleiades.
14. Moon passes Jupiter XI. 10 morn.
17. Ceres South XI. 35 morn.
22. Herschel South IV. 54 morn.
23. ☞ Mercury 40 min S. of Mars.
25. Moon Full, VI. 59 morn. Too far south to pass through the Earth's shadow.
27. ☞ The Occultation of ANTARES by the Moon begins IX. 30 aft.
29. Sun (as to longitude) between the Earth and Mercury VIII. 30 morn.
29. ☞ Venus 96 min. N. of Jupiter.
30. The following Stars south. (Merid. Alt. at London prefixed:)

30°.	36′	Alphard.....	VI.42 aft.
51	. 20	Regulus.....	VII.22
54	. 4	Deneb.....	IX.3
28	. 26	Spica Virginis.	X.39
58	. 46	Arcturus.....	XI.3

Irish Chronicle.

From the Rev. S. Davis.

Clonmel, Feb. 17, 1823.

My dear Sir,

Two months since I addressed letters to you, and several other ministers, concerning our proposed erection of a preaching and school-house, but have received no answer out of Ireland; and those which have come to hand, (except in one instance from Cork,) are so little encouraging, that we must be obliged to postpone our wishes, except we receive more favourable answers from England. The want of money in this country is general, and the few religious people who have it in their power to lend a helping hand, have so many important demands upon them, that my dependence (under God) must be almost entirely upon my native country. If you have received any thing for me, please to let me hear from you, by Mr. West, or by post, as soon as you can. If the liberal-minded in England and Scotland could be witnesses of our circumstances, they would certainly strain a point to help us.

The weather has been so severe that I have not travelled the last month, but our congregations, both at the meeting-room and at my own house, have been uniformly as good, or better, than could have been expected. Mr. George Carr, who some years since resigned his living in the established church, to join the Dissenters, was at our morning worship yesterday, and preached at the Court-house at two o'clock, and for me in the evening. He is greatly respected, and possesses good preaching talents, and is decidedly evangelical, but not a high Calvinist. He has preached here several times before, but we never met to engage together until yesterday. I wish such men of God could often pay us a visit, to lend a helping hand; but I very seldom can obtain the opportunity to hear a gospel sermon in this benighted country: I hope, however, the good cause is advancing, and if the cloud at present is not bigger than a man's hand, I trust it will in due time cover our heavens, and showers of blessings will descend, to make us fruitful in plants of righteousness, to the praise of the glory of his grace.

I have recently had opportunities to give away some Irish Bibles and Testaments, where I hope they will be useful.

A Sunday-school has lately been established in one of the Methodist houses, under very favourable circumstances; and our worthy deacon, Mr. Curtis, teaches the first class of boys, (including one of his and three of my own,) who obtained considerable credit at the late public examination.

From the Rev. C. T. Keene.

Cork, Feb. 11, 1823.

Dear Sir,

I send you a letter, which I yesterday received from Shepperd, the master of the school near Clonekelty, which I will thank you to forward to the Committee. I also saw the master of the school near Bandon last week, who informed me that the school had been thin of late, in consequence of the very bad or severe weather which we have had lately. The gentleman who pays constant attention to the school near Dunmanway, was also here last week; the school there is well attended, considering the wetness of the weather, and the poverty of the children's dress. The weather has been so exceedingly wet in this part of the country, for a considerable time past, as to render it almost impossible to leave home; the last time I was out, I preached both in Dunmanway and Clonekelty, to very large congregations. You will see by a few lines on Shepperd's letter, written by Miss Sadlier, that a gentleman, who resides in the latter town, called on her, to request her to inform me, that he would obtain a large room for me at any time, or for any body whom I should be a means of sending to preach in that town. I am exceedingly glad of this, as I have always found it difficult to obtain a room sufficiently large to hold the people who attended, or would attend. I hope soon to avail myself of the kind offer of the gentleman in question, by going to that town to preach.

Our congregation in Cork is, I think, improving a little.

Yours, affectionately,

Charles Thomas Keen.

Rev. J. West, Usher's Island, Dublin.

To the Rev. C. T. Keene,

Shannon Vale, Feb. 4, 1823.

REV. AND DEAR SIR,

As you expressed a wish that I would write to you about the school, for the gratification of your Society, I will now mention a few particulars, which however trivial they may appear to the world, will not, I am persuaded, be uninteresting to persons whose zeal for their great Master's kingdom has prompted them, (though distant from the scene themselves,) to begin and continue, with the patience of hope, such a work of faith and labour of love for this benighted country.

When I first came here, which was the beginning of last March, the general feeling of all seemed to be, eagerness to profit by the opportunity of instruction afforded them; and the consequence was, that the first week we opened school, we had about sixty children; but as Miss Sadlier informed you, Sir, the following week the greater part of them were swept away by the terrors of the priest; the Protestant children, however, continually increased, and some of the poor Roman Catholics returned as soon as the storm blew over, so that, during a great part of the summer, we had as many as our little school-house could contain with any sort of convenience, and in the interim we were enabled to put the school into system; by that means providing for the accelerated improvement of those who were with us, and at the same time preventing the confusion which an increase of number at first rendered unavoidable. At the beginning of this winter the priests renewed their attack on the school with greater fury, and continued their threatenings until they effectually cleared it of every Roman Catholic. Our attendance during the worst part of the winter was between thirty and forty children. I think it necessary, Sir, to mention these circumstances, that your Society may be acquainted with the disposition of the Irish in general, and also the cause why, with such a disposition, their benevolence is not accepted by so large a portion of them.

As to the state of the school at present, it was never crowded to such an excess as it has been this week past; the cause of this sudden increase is, we have, by the exertions of Miss Sadlier, received a donation of thirty suits of girls' clothes, and five pounds, from the London Ladies' Society, for the use of the school. The ready-made clothes were distributed at once, and on this account the school is so full, that yesterday (Thursday the 30th) there was an attendance of ninety-six! The true state of the case seems to be this, that as it is neither theirs nor their parents' wish that they should stay away, any additional inducement makes them break through every restraint that is laid upon them. And this I think, Sir, to be a great encouragement to your excellent Society, to continue and increase their exertions: a desire for improvement seems to be very general; the people, however blind they may be kept, can see, that the priests are not acting for their good, when they endeavour so violently to keep them from every means of instruction, and many of them will tell you so. Let us then take this as an earnest of better things: the old serpent, though cunning, has more than a match in infinite Wisdom; the very means used to keep this poor wretched country in darkness, may be the means intended by Providence to prepare it for the reception of the light of the glorious gospel of Christ; true, there may, and there will be, opposition, but let us rest satisfied, that He who has begun a good work will continue it to the end.

I am happy to inform you, Sir, that the improvement of those who have attended regularly is very pleasing: some who had only learned their alphabet when the school was opened, can now read the Testament; one little girl in particular, who was then learning her letters, committed to memory, at the Christmas vacation, the first twenty verses of the second chapter of St. Luke.

With the Bibles belonging to the young men who attend the Sunday school, we have been enabled to put the first class into the Old Testament, which they now read in turn with the New: they also get by heart, daily, six verses of the Gospel of St. John, and spell out of the Society's second spelling book.

The second class read the Testament, and read and spell also out of the second Sunday school books.

The third class read selections from the Psalms, and spell out of the first Sunday school books.

The fourth class read and spell out of the Society's first spelling book.

The other classes spell and read in the Education Society cards.

The first class committed to memory during the Christmas vacation, the entire of the second chapter of St. Luke's Gospel; the second class the first

twenty verses o it; and the third class, from the eighth to the end of the twentieth verse of the same chapter.

The present state of the school as to number is as follows. The gross amount on the list is 125. The number of those that we expect to continue with us is 75. The rest have poured in with the expectation of getting clothed; and as the whole of them are Roman Catholics, and must in all probability be disappointed, we do not think they will remain.

There are thirteen Roman Catholics included in the number of those expected to stay; they all have got clothes, and therefore we have a claim on their attendance; eight of them we were particularly careful to distinguish by this mark of approbation, as they were with us in the summer, and remained until the priest by his repeated denunciations forced them away.

And now, Sir, having laid before you this statement, I would conclude with what I hope is my earnest prayer, that your Society may be crowned with abundant success in the work they are engaged in, that both collectively and individually, they may follow the example of Him who went about doing good, of Him who counted it one of the chief marks of his divine mission, that he preached the gospel to the POOR; and finally, may they have the JOY of meeting many of the unseen objects of their generosity in eternal glory. I remain, Sir, yours, &c.

N. SHEPPERD.

From the Rev. William Thomas to the Secretary of the Baptist Irish Society.

Limerick, Jan. 23, 1823.

MY DEAR SIR,

BE pleased to present my most sincere thanks, and also the grateful acknowledgments of the parents of the poor children of the "Keppel-street school," who do not cease to pour their blessings on their kind friends in England for the clothes received from the kind Dorcases of the Keppel-street congregation. Nothing could have been more acceptable, as the winter has been very severe, and the children so very naked, that several of them had to stay at home, who are now comfortable, through the kind ladies' bounty, and have returned to the school. The last summer was so very trying, that what the poor parents could get, they had to give for food. Mrs. Thomas is endeavouring to make the clothes go as far as possible: she thinks if there were any more sent, it would be better to send them in whole pieces, as she would make them suitable to the children's size and age. It were well for the poor of Ireland if all our congregations had acted as those good ladies have done.

The school-masters, readers of the Irish scriptures, &c. in the employment of the Baptist Irish Society, incessantly bless them for their kind care of them, during the trying season, and the benefits which they and their poor families have received, will be gratefully acknowledged to a very distant period. So that both temporal and spiritual good has been done through the instrumentality of the Society.

From the same.

Limerick, February 20, 1823.

MY DEAR SIR,

THOUGH the winter has been unusually severe, I trust I have endeavoured to communicate as much as possible, the saving knowledge of that gospel, which is calculated to make wise unto salvation through faith in Christ Jesus. Since my last, I have preached on board ships, and in the House of Industry here, to a large congregation. I trust the power and presence of the Lord were experienced to heal and to save. The person at the head of the Institution, having heard me preach on board ship, the preceding Friday evening to a large congregation, he requested me to come and preach, to which I gladly agreed. The same evening I gave an exhortation in the Independent Meeting-house. I also supplied Doctor Townley's pulpit the two preceding Lord's-day mornings and evenings: the Docter is now in England, and the gentleman who came to supply for him, was taken ill.

On the 10th of last month, I baptized Miss M. M. of Kilfinan here, in the river Shannon: she is a sister of Mrs. Thomas, and was brought to the knowledge of the truth about two years ago, under my ministry. We afterwards enjoyed the ordinance of the Lord's supper, and experienced it to be a delightful time of refreshing from the presence of the Lord. Yesterday, February 19, I baptized Miss T. G. in the river Shannon: it was snowing all the morning, with which the surrounding hills were covered. Her steady conduct, and decided principles, have given me great pleasure.

Our meetings for reading the scriptures, conversation, singing, and prayers, notwithstanding the severity of the winter, have been tolerably attended: the people came, though I live at a distant end of the town; it would not suit to live in the city, the rents are so high.

From Mr. W. Moore.

Kilmactigue, Feb. 18, 1823.

Rev. Sir,

In this parish a most singular event has taken place, more so, perhaps, considering all circumstances, than in any part of the world. There are two brothers, that do not wish to conceal their names as some others that are feeble minded, who dread the malice of man, though stedfast in the faith, whose fortitude no tongue can express, and which may be considered as incredible. The name of the one is Patrick Haran, the other Tully Haran. The former lives near the Harts in this parish. For five years past I had frequent conversation with him, but no great hopes of his conversion; but one thing was encouraging, in spite of all opposition he continually *read the scriptures.* The other brother lives in a glen between two high mountains; and were it not that the Son of man came to seek and to save that which was lost, it could not be thought the Bible could ever have got access into his house. It shows the infinite power of God who knoweth them that *are his.* There are not two more independent men in the neighbourhood as to worldly circumstances, and considered as pillars of the popish church, with a tolerable share of *education.* Through the clear knowledge of the scriptures they have openly and avowedly renounced pope and popery, and are faithfully contending for the faith once delivered *to the saints.* When the priest heard the wonderful account he was enraged; and as there were four schools in this parish, he vented his rage first against them; entered one of them and whipped out every scholar; and in the space of one week there was not one scholar in the *four schools.* I was delighted to hear the clear views of the gospel plan of salvation, and the rejoicing and thanksgiving of these two brothers. My dear brethren, said I, ye have a better Instructor than I, for flesh and blood have not revealed the knowledge that is communicated to you. However, under the severe trials they are to undergo, as at present circumstanced, they are a spectacle *to the world.* I promised to be with them in a fortnight's time, which was yesterday Sabbath—a more happy day I never spent.

From an Inspector.

Boyle, Feb. 18, 1823.

Rev. Sir,

I am happy to inform you that my exertions in Boyle are not in vain: there is one man in particular who pays the greatest attention, and makes the Bible his whole study, comparing what I say with the word of truth; and, blessed be the Lord, it is evident that he is of a different character to what he was heretofore. I hope he sees his need of a crucified Saviour.

In the beginning of this month, I was sent by the Rev. Mr. Wilson to the district of Kilmactigue, to visit those whom I made mention of in my last journal—and blessed be the Lord for his unspeakable gift, his work in that parish is beyond the comprehension of man. The priest of the adjoining parish has strongly warned his flock to beware and guard against the heresy of Kilmactigue, saying, I am afraid that it is beginning to spring up in this parish also—which he compared to a tree producing pernicious fruit, whose roots and branches extend far and wide. He holds up the Harans in the parish as objects of detestation, and requests that whenever any of his flock meet them, not to forget to bless themselves, and to avoid all manner of conversing with them, as cursed hereticks. The poor men, the Harans, were very much alarmed at these proceedings; but my friend, W. Moore, and I spent three days reading and explaining to them, and showing them that they could not have a stronger evidence that they are become the children of God, and separated from the world. We proved to them from the word of God, that if they were of the world the world would love its own; and when we showed them this and several other passages, they were more comforted and rejoiced than I can express. If the committee could know all the good that has been done in this parish alone, I am sure they would not think their labour lost or in vain; for during these five years back there have been more than twelve persons brought from gross ignorance and darkness to the marvellous light of the gospel.

Missionary Herald.

Home Proceedings.

SEVENOAKS.

On Wednesday, March 19, a public meeting in aid of the Baptist Missionary Society was held at Mr. Shirley's meeting-house, Sevenoaks. A sermon was delivered in the afternoon by Mr. Dyer, Secretary to the Parent Society; and in the evening, Thomas Chapman, Esq. formerly of London, having been called to the chair, a statement was given of the origin, progress, and operations of the Society, and various Resolutions, referring to the object, were proposed and carried. Several ministering brethren of the Independent, Wesleyan, and General Baptist denominations, assisted in the business of the evening, and much pleasure appeared to be felt by the numerous congregation present. Although the weather was somewhat unfavourable, and several friends were necessarily absent at the county assizes, the attendance was very encouraging, and the sum of £21 8s. 6d. was collected. A wish was expressed that similar meetings might be held at other places in the county; and it cannot be denied that, on some accounts, this method is better calculated than any other, to diffuse information respecting the Society, and excite that interest in its welfare, which is necessary to its support and prosperity.

Foreign Intelligence.

SERAMPORE.

Information has reached us through the medium of Mr. John Marshman, that Krishnoo Paul, the first Hindoo convert, who was baptized in 1800, and has been long employed in preaching the gospel to his countrymen, died at Serampore in August or September last. We hope, at some future time, to be able to communicate some further particulars respecting this interesting Christian native.

The following narrative extracted from a Bengalee Newspaper, fully corroborates the account given by our friend Mr. Ward, of the same dreadful custom, in his 'Farewell Letters.'

A New kind of Suttee.—The ceremony took place at the town of Kimedy on the 27th of March last. On the morning of that day, the widow, an interesting young girl of sixteen years of age, came out of the town, attended by musicians and crowds of people, to select the spot on which her existence was to terminate. She held in her hand a naked dagger with which she drew a circle on the spot she fixed upon, and turning round she struck the dagger three times in the ground, and returned to the town in the same manner she had come out. As soon as she retired, some men commenced digging the pit. At about half past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession stopped at intervals; and

men with their bodies painted in the most hideous manner, danced before her, during which time she distributed beetle, &c. to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it; in this posture her head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth so as to cover her shoulders. A man then came forward and placed a cocoa nut under her chin, on which her head rested, inclining a little forward. A large basket (like those carried on the bandies which convey grain) full of fine river sand was placed, so that on removing the props, the sand might fall at once upon her and suffocate her; but owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand therefore fell gradually upon her. At this moment there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no intreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment and mirth imaginable, and quite indifferent to the fate that awaited her.

CALCUTTA.

In our last Number we stated that information had arrived of the death of Mr. Harle, after a connexion with the Society of not quite a twelvemonth's standing, having been baptized on the first Sabbath of September, 1821. We subjoin the following account of this painful event, extracted from a letter written by Mr. Pearce, and dated the 14th of August last.

It is with feelings of the deepest sorrow that I now communicate the distressing intelligence of the death of our dear brother Harle. Nearly three months ago, he was taken ill with a severe fever, which in about a fortnight became remittent, and by degrees was removed. A short time afterwards he had a second attack, from which he only partially recovered; and which on Monday morning last, the 12th instant, terminated his valuable life. During his illness his mind was tranquil and happy; and from the commencement of his sickness, he received the most affectionate attentions from our Pædobaptist brethren and friends. On the Saturday preceding his death, brother Penny and myself, understanding that he was considerably worse, set off to Chinsurah, (where he had gone, with the hope that change of air would be of benefit to him,) to see him.—Through various obstacles we did not arrive till the following afternoon, when we found him, though sensible and calm, almost expiring. We were obliged to return in the evening to Serampore; and on Tuesday received a letter from brother Pearson, dated on Monday, in which he says:—"Dear brother Harle expired at one this morning! He continued gradually and rapidly to decline, till nature being utterly exhausted, he fell asleep in the arms of his Saviour! His end was peace! He said nothing in the interim that I hear, save that '*All is well!*' His remains will be interred this evening." Thus has our dear brother fought the good fight of faith, and early entered into his rest! The knowledge he had acquired of the Bengalee language, with the ease and propriety with which he spoke it—the uncommon strength of his constitution—and his fervent zeal for the salvation of the heathen—pointed him out as one of the most valuable Missionaries in the country—and one for whose long continuance we should have offered the most fervent supplications. But God seeth not as man seeth; and we doubt not, will manifest the infinite wisdom and goodness of his dispensations in the proper season."

Of the previous history of Mr. Harle we are, in a great measure, ignorant. The following testimony sent by his previous colleagues, in answer to an application from our Calcutta brethren, will, however, shew, how highly he was esteemed by them.

Chinsurah, Oct. 8, 1821.

Dear Brother,

In answer to the inquiry you make,

in the name of the Baptist Missionary Society, relative to our dear brother Harle, we have much pleasure in certifying, that, in our judgment, his unblemished moral and religious character, his zeal, his knowledge of the Bengallee language, and his other qualifications, entitle him to be considered as a very valuable servant and Missionary of our common Master, the blessed Lord Jesus Christ.

We are, dear brother, your affectionate fellow-labourers.

H. Townley.
J. D. Pearson.
G. Mundy.

To Mr. Pearce, Calcutta.

We add, as an instructive specimen of the frame of mind in which he engaged in his Missionary work, a letter, sent by him from Howrah to Mr. Lawson, about four months before his death:

"I think we may confidently say, that the Holy Spirit has now to contend more, on the part of the heathen, against infidelity, indifference, and ignorance, than against stubborn idolatry; and on the part of the instruments, as far at least as the writer is concerned, to work in us more *real* devotedness of body, soul, and spirit, holiness of heart and life, and ardent love to Christ and to souls. O what a cheering thought it is, that so many of our dear christian friends, in Britain, America, and other highly-favoured places, are beginning to pray for this! Violent wrestlers will now take the kingdom of heaven by force. Dear brother, you will 'remember me always in every prayer of yours.' I think I need more grace than any body. When I look within, and can see myself, I could creep to hide me in the darkest corner; but when I can see Jesus, I think I could stand on the Himalaya mountains, and preach to all the world. None can sing, 'At hell's dark door we lay,' with more truth than I; and I sometimes tremble lest the gracious Saviour should withdraw his restraining hand. I never understood Paul's 'body of sin and death,' as I think I have done lately; and if I realized it more, I am sure I should be overwhelmed. But our Lord teaches us as we are able to bear his instructions. O may we be made more suitable instruments for the work of his vineyard on earth; then shall we have given to us a far more exceeding and eternal weight of glory in the kingdom of heaven.

So prays yours affectionately
in Christ,
J. Harle."

It becomes us not to murmur when such labourers are called from the field; but surely their removal ought to be considered as a loud call upon us to pray more earnestly that the Great Husbandman would thrust forth many more such into the harvest!

MISERIES OF PILGRIMS.

May, 1822. *Doorgapore.* This month a poor man has made his way to us, in very great distress. He set off last year to visit Jaggernaut—lost his wife upon the way—spent every pice of his money—not a bit of cloth scarcely to cover him; and has two infant children, one of which the poor woman was delivered of upon the road, which for want of suitable accommodation and through the fatigue of the journey, caused her death. The poor man is grievously emaciated, and the babes almost lost for want of care and food. The younger child has been getting milk every day since its arrival, and is now somewhat revived, but the man is still very weak.

Another person, in almost a dying condition, came as far as our place, having started for Gunga Saugor a few months since, but being taken ill by the way, was, as is usual in these cases, entirely abandoned by his fellow travellers, and left to perish without succour. When he reached this, he was quite unable to stand or walk, totally destitute of all money and clothing. He lived for a few days in our chapel by the road side, but having removed him to a small room nearer our own house, he died about the middle of the next day. So miserable is the service of the devil, and so hopeless is the case of poor wretched idolaters—deluded and enslaved, and rendered as sheep always destined to the slaughter. I mention the above instances, not because they are rare, but because they chanced to fall under my notice. Multitudes, if sought after, might be found in similar circumstances every day, and in almost every direction. The thousands who die from these wearisome journeys every year, unheeded

and unpitied by all, but by Him who watches the falling of sparrows, and who numbers the hairs of our heads, none can estimate. Lord! hasten his blessed dominion, who "delivers the needy when he crieth; the poor also, and him that hath no helper." The more we see of the cruelty of superstition, the more heart-rending it appears. Much has been published, and much said, upon this subject, and those who look with comparative indifference upon this, as well as other matters connected with the souls of men, may be disposed to affirm that more has been reported respecting these matters than is necessary, and that much should be abated, from considering these statements as the effect of heated zeal in those who describe them. But the fact is, that person has never yet spoken or written, who has been able to tell, in any proportion, the miseries which this horrid and multifarious system of idolatry brings in its train.

MOORSHEDABAD.

We feel much gratification in presenting our readers with the following encouraging extract from a letter addressed by Mr. Sutton to a friend in Bristol, under date of Sept. 27 last. It was written from Serampore, whither he had gone for the benefit of his health.

"In July last my disease had gained such strength, that I was under the necessity of leaving Moorshedabad, and to come to Serampore, to see if a change of air would afford me any relief. My strength was so much reduced, and my constitution so debilitated, that my medical friends did not expect any thing to prove permanently beneficial but a complete change of climate, or return to my native land; and I had almost begun to form my plans for a return; but through the great goodness and mercy of God to such an unworthy worm of the dust, my visit to Serampore has been greatly blessed to the return of my strength, and for the last month I have scarcely felt any thing of the disease, so that I am once more engaged in preaching, and other Missionary exertions. It was exceedingly painful for me to be laid aside from my work so many months, for since November, 1821, I have been scarcely able to go out ten times into the streets, to preach to the Hindoos. I have sent some of the native christians who are with me out to the markets, fairs, &c. &c. and I have myself generally preached in English to the soldiers on the Sabbath, during the whole of the period; yet it was with so much pain and weakness, both of body and mind, that rendered it almost abortive. But if my health and strength be spared for the future, I hope to be enabled to devote myself more unreservedly to the promotion of the spiritual welfare of the heathen than I have ever yet done. Sickness is highly calculated to make us see the gospel of Christ in all its supreme importance, and the necessity which is laid upon us to preach the gospel to every man. There is nothing really valuable in this world but that which flows from the reception of the gospel. The gospel is the foundation upon which both our eternal and temporal happiness must be built, or we are lost for ever. When I thought it was probable I should be under the necessity of returning to England, on account of my health, the idea was very distressing to my mind. It appeared as if the Lord were thrusting me out of the vineyard;—and you may therefore, from this circumstance, judge how pleasingly I hailed a return of health. Join with me in praising and blessing the Author of all our mercies for this fresh deliverance. I would fain hope religion is increasing amongst all classes of people in India. There is much doing in behalf of the moral and mental improvement of the heathen in these vast regions. You will, perhaps, be surprised when I tell you that there are no less than four monthly publications in English, in support of religion:—The Friend of India, published at Serampore; The Missionary Herald, published by the younger brethren; The Monthly Extracts, published by the Church Society, &c. &c.; and to these may be added, The Quarterly Friend of India; The Gospel Magazine, in Bengallee; and the Missionary Magazine, in Bengallee. New plans are every day forming; new exertions made, and new stations formed; and I have no doubt but the great changes which are taking place upon the theatre of the world, will finally bring about the kingdom of Him whose right it is to reign. Since I have been at Serampore, there has been baptizing twice. All the friends at Calcutta and Serampore are well."

DIGAH.

Extracts of a Letter from Mr. Rowe, dated

April 10, 1822.

"In a letter from a pious young man at Allahabad, to one of our brethren at Dinapore, dated the 26th of February last, is the following item, which I am sure will give pleasure to all who are looking forward to the period when the habitations of cruelty shall be exploded from the face of the earth: 'No doubt you have heard of the fatal blow which one of the great heads of superstition and self-murder has received at this place; I mean the shocking practice the natives had of drowning themselves in the river Jumna. The judge issued an order, that any person found assisting to drown another, should be taken up for murder. This had the desired effect, and the multitude collected together dispersed without the least disturbance.'"

"Our native brethren are pretty active in going from house to house, in visiting places immediately around us, and in attending to the ordinary round of duty; I trust their hearts are in the work. They certainly claim our sympathy and our prayers. Day after day, week after week, month after month, and year after year, they are engaged, more or less, in conversing with their countrymen on the redemption to be found in Christ, without meeting with any who afford them joy here, and give them a hope that they will be their crown in the day of the Lord Jesus. Let us hope they will not always thus labour in vain, and earnestly beseech the Lord to bless them, and make them a blessing.

"We have a native inquirer, from the neighbourhood of Lucknow, in Oude, in whom there appears something hopeful. He was here, as an inquirer, for a considerable time two or three years ago, but returned to his house in consequence of our refusing to support him. He is now returned, and has brought his wife and family with him; his wife also appears to be well disposed: she and a daughter about twelve years of age are learning to read. Our brethren at Dinapore have employed him as Chokedar of the place of worship there. He wishes to be baptized, after which he would consider me as being under an obligation to provide for him: I do not mean to insinuate by this, that it would be his wish to live without work; but that he would expect that I should, in case of necessity, get him something to do, by which to support himself and family. You are, no doubt, already aware of the difficulties with which we are surrounded with respect to inquirers. On one hand they are rejected by their friends and heathen countrymen, and thus deprived of the means of subsistence; and on the other hand, we are unable to support them from our funds. I should be exceedingly thankful if the Society would communicate to me their thoughts on this subject. How ought a Missionary to act, when he sees something really hopeful in an inquirer, but by baptizing him he is necessitated either to find him employment for his support, or to turn him out into the world in great distress?"

The question thus proposed by brother Rowe is one of very great practical difficulty, and exhibits, in a striking point of view, the magnitude of the obstacles opposed to the spread of the gospel by the existence of the caste. The subjoined interesting statement, taken from a subsequent letter from Mr. Rowe, dated July 4th last, presents another instance of the same kind.

"A native Rajah is now living in one of the Bungalows belonging to the Society. There are some circumstances connected with this event, that possess an interest in which I am sure you will participate. The Rajah lives in the Eastern style, and of course is surrounded with Brahmuns, and a great number of servants of various descriptions. Since he first came, he has frequently called to see us, and manifests much cordiality in reciprocating any little attention that we pay him; but appears reserved in his interviews with regard to religion. He tells me that he allows himself about six hours out of the twenty-four for sleep, a few for eating and attending to the necessary business of life, and the remainder he occupies in his devotions. Indeed, he seems to labour, in *his* way, with all his might, for the salvation of his soul. I generally see him once or twice a day performing his ablutions in the Ganges. On these occasions the Brahmuns in attendance usually form themselves into a circle outside

of him. I know not why they do this, unless it be that the Rajah thus shows his respect for them, by giving them the first chance of being carried off by an alligator. At first the Rajah and his followers were very inquisitive about our sacred writings, and made frequent applications for them. We furnished them with the New Testament in Shanscrit, Hindoost'hanee, and Persian; as also with a number of tracts, catechisms, &c. &c. Several of them, among whom was the Rajah's brother, have been twice to see me administer the ordinance of baptism. It appears from several results, that some parts of the New Testament, particularly the Gospels, have been carefully perused. Among those who have been perusing the word of life, is the Rajah's family physician; he often calls, and sometimes brings a Brahmun or two with him. On these occasions they are very inquisitive, especially on the subjects of Astronomy and Geography; and take great delight in hearing of some of the wonderful exploits performed in England, such as by the air-balloon, diving-bell, &c. The physician is now become exceedingly cautious; he one day told us that he had commenced reading our scriptures, but on perceiving that what he read tended to a change of mind, he left off. 'If I were to become a christian,' said he, 'I should lose my situation, friends, and property; and I should not then be able to procure horses, and other things in which I delight, and which I can now procure. Another man, who is one of the Rajah's body guard, professes to have his mind a good deal affected by what he has read: and I suppose, from concomitant circumstances, there is some reality in it. He procured the Hindoost'hanee New Testament soon after his arrival, and it is evident from the questions he has asked from time to time, relative to the life, miracles, &c. of our Lord, that he has read some of the gospels very carefully. At one time he said, 'Every line carries home conviction to my heart.' At another, 'I have read the Shasters, Koran, and the New Testament: they contain a great deal of unreasonable stuff:' then putting his hand on the New Testament, he emphatically exclaimed, '*but* THIS *is truth.*' This man openly professes to have undergone a change of mind, and in consequence of his profession has to undergo a considerable degree of persecution. He says, the Rajah himself possesses much liberality of mind, and that he one day evinced it by saying to his opposers: 'All religions are good, let him alone.' I apprehend, however, that at that time the Rajah was not aware that what he was reading had such a hold upon his mind. Some Brahmuns, and particularly a Mussulman in the Rajah's service, oppose him with great violence. They watch him closely, to prevent him from reading, or having any conversation with us. He says there are five, one of whom is a Brahmun, who sometimes privately sit to hear him read the scriptures. His opposers frequently extinguish his lamp, or snatch the book out of his hand, to prevent him from reading. They show their resentment by calling him a christian, refusing to eat with him, and not allowing him to touch any of their things. He has done nothing by which to lose his caste, except profess his change of mind with his lips. He appears to be in earnest, watches for opportunities to read in private, and generally continues to attend our Hindoost'hanee worship on Lord's-day evening, and to remain sometime after to read and converse. Like many other inquirers, whom I have mentioned, he is very anxious respecting his family, which is pretty large; and also respecting what he can do for a subsistence, if he should openly embrace christianity. These are serious considerations, and I wish something could be devised to meet such exigencies. The man says he will go to his home, which is near Buxar, and acquaint his family with his change of mind, and then return to see us again.

"It is impossible to say what the result of these occurrences will be, but we cannot doubt that God will overrule them, in some way or other, for his own glory. His word shall not return void. When men have been brought under the gospel dispensation, by hearing the glad tidings, whatever may be the result with respect to them as individuals, it will doubtless tend to the increase of that knowledge which is to fill the whole earth. Even the wrath of man, as manifested in the rejection of the gospel, shall praise Him. They must at times *think* and *talk* of what they have *heard* or *read* or *felt;* by which they will excite the attention of others, and contribute to the triumphs of truth. In the great day we shall no doubt be made acquainted with the progress and termination of these incidents. They may indeed ap-

bear trifling at present; but they must be numbered among the all things that work together to promote the prosperity of Zion."

MONGHYR.

ALTHOUGH this station has been deprived, by the hand of death, of the faithful services of our brother Chamberlain, the means of grace are still maintained there; and it is earnestly to be desired that the Society may *soon* be enabled to send out another missionary to occupy this important post. In a letter from Mrs. C. dated July 4, she gives us the following account:

Nyansook is a very promising young man, of good talents, and I trust real piety: my dear husband baptized him about four years ago. He is constantly engaged in reading and speaking to the people, and he says he has ten or twelve every evening that meet for worship at his house; two or three are very hopeful: but here is no one to converse with them and instruct them. Hingham Misser resides in the other house; he continues stedfast, and goes about to read daily to the people. In order to encourage them and keep them together as well as I can, they meet at our house at eight o'clock every morning, and sing a hymn, read a chapter, explain it, and pray, with as many as choose to attend. They take it by turns to conduct worship. On the Sabbath they have worship twice in the meeting in the same way; a good number attend. Here is another native brother who takes his turn on the Sabbath: he is employed by Mr. M. as his sircar; of course he supports him. We have three schools; two for boys and one for girls; four of the latter can read the scriptures quite well; some of the boys do the same.

HANWELL, CEYLON.

IN a Journal forwarded us by Mr. Siers, our Missionary at this station, he gives the following account of a journey from thence to Saffragom, in Kandy, undertaken at the request of a Boodist priest.

"WEDNESDAY morning, Nov. 28, after family worship, and committing each other into the hands of the Divine Being, we started, and came that day and rested at Sitawak The next morning started from thence, and came to Kooroowitte Corle about four in the afternoon. The bungalow there is built upon a hill, consequently the night was excessively cold, and on account of fatigue and the warmth of the sun, I and one of my pupils who accompanied me fell sick. We could not sleep the whole night, partly on account of ill health and cold, and partly for fear of Elephants. It is surrounded by those beasts; the inhabitants, therefore, are obliged to be on their guard till day-break to drive them away, by kindling large fires and making great howling noises. Most of them have their huts made upon high trees, yet they are not altogether safe. Friday morning the 30th set out from Kooroowitte bungalow; came to Ratnepoor about one, went into the Fort and gave brother Chater's letter to the Resident, who was very kind and obliging. As my visiting that place was all on a sudden, Mr. T. was at a loss to procure me a suitable lodging; however, he ordered his first clerk to fit up one of his rooms for me, which he gladly did. I did not refuse nor regret this, for I observed he knew something of religion, and he said he knew me at Galle while I was there. On my second visit to Mr. T. he said, that if I thought the Kandian chiefs would come to hear me preach, he would then immediately send orders, but he thought from their attachment to the Boodhist religion, and their manners and prejudices, it would be of little or no avail. He farther added, that if any of the missionaries intend to establish preaching the gospel and sowing the seed of christianity, the only effectual way would be to establish and open schools to teach the English Language. Capt. C. the commanding officer there fully agreed with this. Mr. T. asked me to preach on the Sabbath morning in English; considering my incapacity and unlearnedness I refused his request, but he urged that I should. At last I did as well as I could; every one, except the Roman Catholics, attended at Mr. T.'s bungalow. In the afternoon I preached in Singalese: the Resident

had the kindness to send his Lasareens that every one should attend; so they all, even the prisoners, came and heard. The condition of both Europeans and natives there is to be pitied. They say that they do not so much as know when it is the Sabbath, and they instantly requested me to visit them very often. The country in general is very healthy, so far as I felt and understood by others. The natives of Saffragom are stout and healthy, and very sociable. It is a vast kingdom, its inhabitants are very numerous, and as ignorant of the living God and his ways as the irrational creatures. They worship and pay their homage to Boodhu, to Satan, and other demons; I saw their Dewâle, (temple) it is a strong and neat little building. I did not venture to go farther on account of my bodily indisposition. Monday the 2nd of January I returned, after taking my leave of Mr. T. Several persons came and requested me to open Schools, if that could be done, no doubt the gospel might be introduced easily."

JAMAICA.

THOUGH we have had no direct intelligence from Mr. Knibb, information has reached us, from another quarter, that the Ocean safely arrived at Kingston on the 19th of January.

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Birmingham, Cannon-street, Collection by Rev. Robert Hall	74	17	11½
Diss, Penny Society, by Mrs. Ward	9	14	6
Ingham, Collection, by Rev. T. Pickers	5	7	8
Stalham, Penny-a-Week Society, and Subscriptions, by Rev. Mr. Kinghorn	6	13	6
North of England Aux. Society, by Mr. J. L. Angas, Treasurer	89	12	2
Hertford, collected by Mrs. James, &c. by Rev. J. Upton	3	7	0
Olney, Sundry Subscriptions, by Mr. Wilson	10	0	0
Bermuda, Mr. Francis Duerden, by Mr. Dyer ....Donation	10	0	0
Sevenoaks, Female Friend, by Mr. Shirley....Ditto	10	10	0
Chipping Norton, Friend, by Mr. Gray....Ditto	3	3	0
Nottingham, Collection, Auxiliary Society, &c. by Mr. Bardsley	84	11	7
Anonymous, 12058, by Mr. Dyer....Donation	5	0	0
TRANSLATIONS.			
Upton on Severn, Collection, by Rev. T. Walters	6	14	6
Baptist Church, Redcross-street, Cripplegate, by Mr. Jones	15	0	0
Saltcoats, Female Bible Society, by Mr. Barclay	5	0	0
SCHOOLS.			
Lake-lane (Portsea) Sunday School, One Year's Donation, by Mr. Ellyett	10	0	0
COLLEGE.			
Ceres, N. B. Auxiliary Missionary Society	5	0	0

N.B. The Sum from our kind Friends at Salendine Nook, on account of the Conditional Subscription, has been duly received.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.